Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement • Jan/Feb 2009 • $4.50

COW PROTECTION IN EUROPE

Representatives from Hare Kṛṣṇa farms meet to discuss their progress in fulfilling Prabhupāda's vision of self-sufficiency.

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ALSO: The Transcendental Form of the Lord

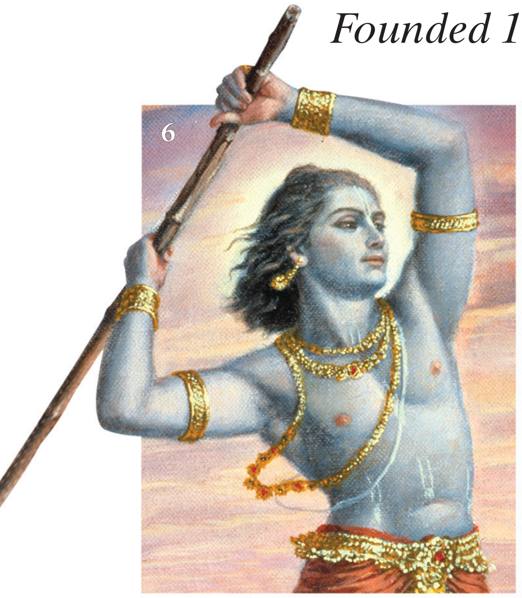
Brāhmaṇa by Qualifications • Philosophy Means Awareness of Death

A Chariot Rolls in Panama • Tukārāma: Saint of Pandharpur

Assisting you in your quest for the Absolute Truth

Back to Godh

Founded 1944 • Vol. 43, No. 1 • January / February 2009



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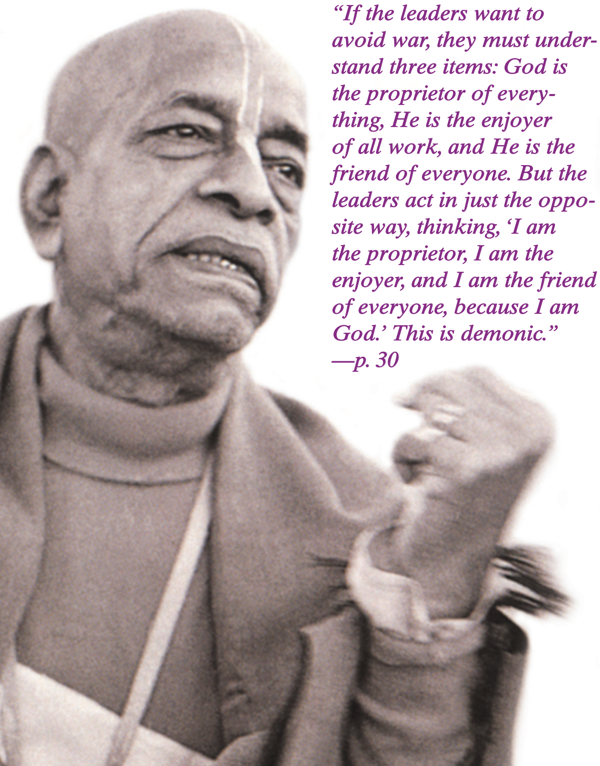
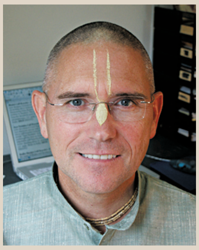
COVER Antardhī Dāsa mows a field with oxen at the Hare Kṛṣṇa farm in Hungary, one of the farms with representatives at last year's ISKCON EU Cow Conference. Please see the article beginning on page 36. (Photo by Trilokātmā Dāsa.)



"If the leaders want to avoid war, they must understand three items: God is the proprietor of everything, He is the enjoyer of all work, and He is the friend of everyone. But the leaders act in just the opposite way, thinking, 'I am the proprietor, I am the enjoyer, and I am the friend of everyone, because I am God.' This is demonic."
—p. 30

WELCOME



IN THIS ISSUE we read a report on last year's cow-protection conference held in the Czech Republic and attended by Hare Kṛṣṇa farmers from around Europe. Cow protection is fundamental to the spiritual culture promoted by India's ancient scriptures, and His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda wanted his disciples to protect cows and bulls by engaging them in their natural work on farms. Several Hare Kṛṣṇa farms in Europe are making steady progress toward self-sufficiency based on ox power and cows.

In "Power Struggles," Kapila Monet writes about another kind of power—the power to control, which drives the materialist. He describes how the thirst for power can never be quenched until one surrenders to Lord Kṛṣṇa, the source of all power.

We're dependent on Kṛṣṇa for the power to accomplish anything, material or spiritual. When a small group of devotees in Panama desired to honor Him by holding a grand Rathayātrā festival, He empowered them with success.

From the other side of the world, Lokanāth Swami tells us about the seventeenth-century saint Tukārāma, empowered by the Lord to spread the chanting of the holy names in western India.

Hare Kṛṣṇa.—*Nāgarāja Dāsa, Editor*

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.

Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.

Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO GODHEAD

The Magazine of the Hare Krishna Movement

FOUNDER (under the direction of His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda) **His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda**

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Letters

Two Types of Guru

I was pleased to read Nāgarāja Dāsa's article "Finding a Guru" ["From the Editor," Nov/Dec]. It was well presented. The question "How do I find a guru?" really needs a full article, and as such there is an important aspect of this topic that wasn't addressed.

Nāgarāja Dāsa stated, "All devotees in ISKCON are potential gurus." It appears that he meant potential initiating gurus, because all who strictly follow their guru are also gurus (teachers), although they might not initiate disciples.

Many qualified gurus in ISKCON do not formally initiate disciples. Many of these gurus are willing to establish ongoing relationships with devotees who seek their guidance, support, and inspiration. This relationship can exist for both those who have initiating gurus and those who don't.

More gurus are required to minister to the needs of devotees. One's own guru may be far away or too busy to give the time and attention one sometimes need. Also, one may not be ready to take formal initiation but may still want to take shelter of and receive ongoing guidance from senior devotees. So it is important for people to understand that they can also have a deep ongoing relationship with a guru who doesn't initiate them.

Mahātmā Dāsa
Alachua, Florida

Thanks to Krishna.com

My wife and I live outside a small Texas town. We both worship Lord Śrī Kṛṣṇa and thank Him for leading us to His truth through the outreach of Krishna.com. Krishna.com has allowed us to learn and practice the teachings of Śrīla Prabhupāda. Being "alone" in our worship of the Lord Śrī Kṛṣṇa in this part of Texas, we are really never alone thanks to Krishna.com.

Back to Godhead allows us to receive new and refreshing information regularly, and the products you sell help us to learn the ways of our Lord. We love giving to Krishna.com because we know Kṛṣṇa blesses us for it. Our hearts are full with His love and presence. Krishna.com is our road to travel for self-realization.

Jñāna Bhakti Dāsa
Stanton, Texas

Why Chant?

Why should we chant the Hare Kṛṣṇa *mahā-mantra* when we can simply work and live in a good way?

Deepak Kumar
Via the Internet

Our reply: Honest work and living in a good way are certainly commendable, but such a way of life will not liberate one from the endless cycle of birth and death in the material world. We are all pure spirit souls, part of the Supreme Lord, and will find complete fulfillment and enjoyment only on the spiritual platform of eternity, knowledge, and bliss.

To purify our existence and attain our true spiritual identity, the great *ācāryas* (spiritual masters) recommend that one take to the simple process of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Chanting is the best means of complete self-realization in this age.

By taking up the simple process of chanting the holy names of the Lord, we will be able to fulfill the mission of human life and ultimately return to our spiritual identity in the personal loving association of the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

Māyā Won't Let Go

Someone from ISKCON told me that if you wish for something, Kṛṣṇa will make an arrangement for it. For example, if you want to forget Kṛṣṇa, then He will make such an arrangement. Then why is Māyā still catching me when my heart needs liberation and I'm truly trying to change?

Mukul Baweja
Via the Internet

Our reply: The desire for pure service to Kṛṣṇa is not just a statement or a thought; it must be demonstrated as a way of life, that of acting in pure devotion. Māyā Devī is a great devotee of the Lord. She is like the security guard for the spiritual world. She will not let anyone in without the proper credentials, which are a pure heart free from material desires and filled only with the desire to serve the Lord. If there is any tinge of material desire, her job is to find it and then not let you in.

Your job is to continue to purify your heart, as Māyā Devī does her job of checking again and again and asking you to prove that you are pure.

If we break a regulation but our desire is sincere, Kṛṣṇa will see that and He will help. But we cannot fool Kṛṣṇa with artificial sincerity. He will look to see if indeed our desire is to purify our heart. Sometimes He will help by testing us, taking things away—whatever He feels is necessary—but He will watch to see how we take shelter of Him, serve Him despite difficulty, associate with devotees, follow the regulations, and remain determined even in the face of struggles.

Knowledge & Renunciation

While trying to be Kṛṣṇa conscious, how can one dovetail the desire for knowledge and renunciation?

Vikas Shah
Via the Internet

Our reply: Kṛṣṇa consciousness is based on the *Vedas,* and *veda* literally means "knowledge," so there should be no problem in dovetailing one's desire for knowledge. There are two types of knowledge: that which deals exclusively with mundane things, and that which deals with the relationship between the material word, the spiritual energy, and the spirit soul (you and I). One can dovetail mundane knowledge by using its results in Kṛṣṇa's service. And one can use spiritual knowledge to extricate oneself from the cycle of birth and death.

As for renunciation, Lord Kṛṣṇa says, "One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no duty." (*Bhagavad-gītā* 6.1)

Since nothing is ours in the first place—it all belongs to Kṛṣṇa—what can we renounce? Therefore Lord Kṛṣṇa describes renunciation as doing one's duty without being attached to the results, offering them to Him.

Both rejection and attachment are signs of personal desire. We want to avoid things that give us pain or discomfort and get things we perceive as giving us happiness. Or perhaps we want to look renounced or wealthy so that we can gain fame or adoration. All these are selfish motives. True renunciants see pebbles and gold, friends and enemies, as the same, neither hating nor desiring anything. They simply do their duty to the best of their ability and understand that the Lord will choose to award or withhold the result. ❁

Replies to letters were written by Krishna.com Live Help volunteers. Please write to us at: BTG, P.O. Box 430, Alachua, FL 32616, USA. E-mail: editors@krishna.com.

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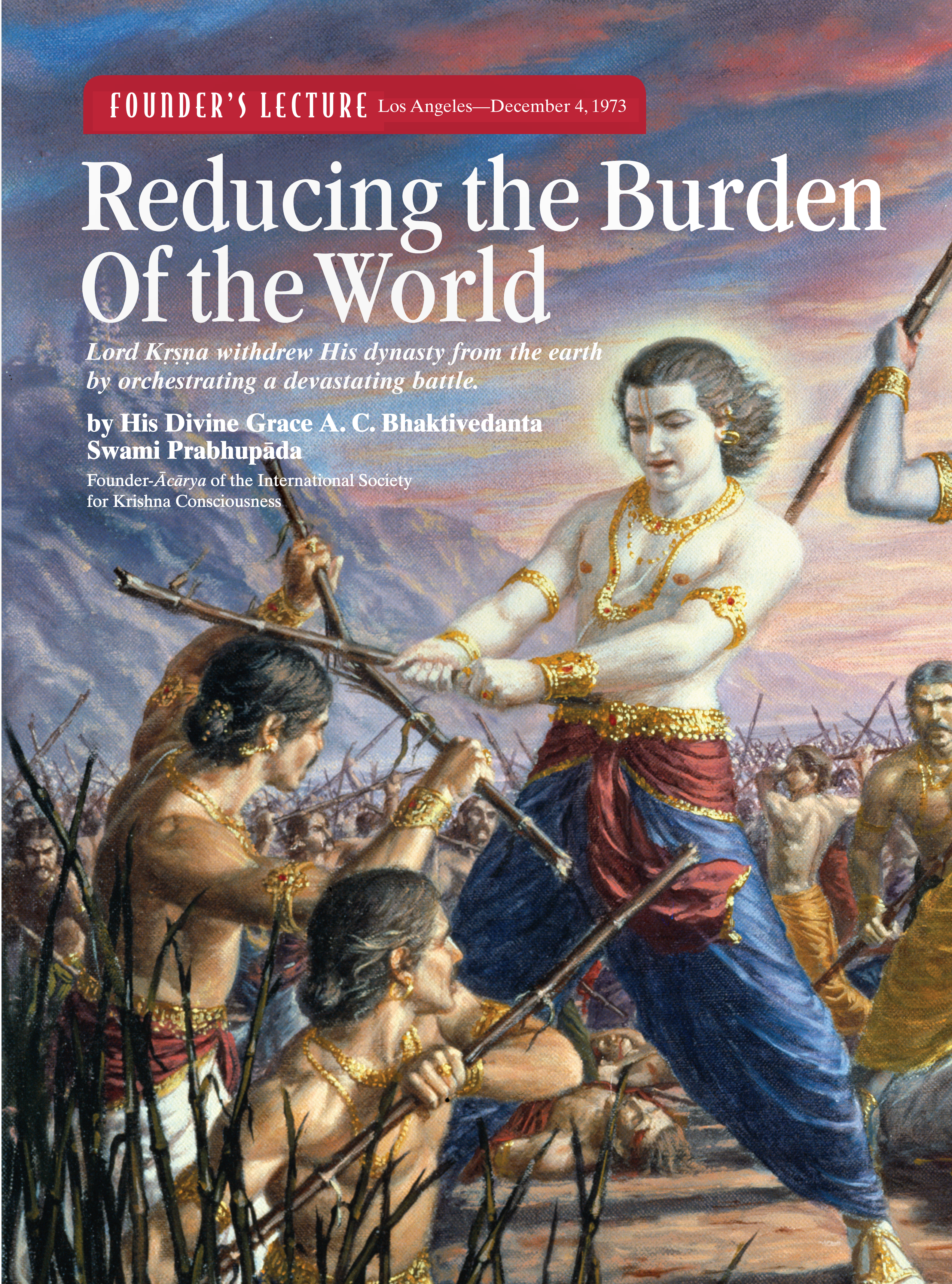
FOUNDER'S LECTURE Los Angeles—December 4, 1973

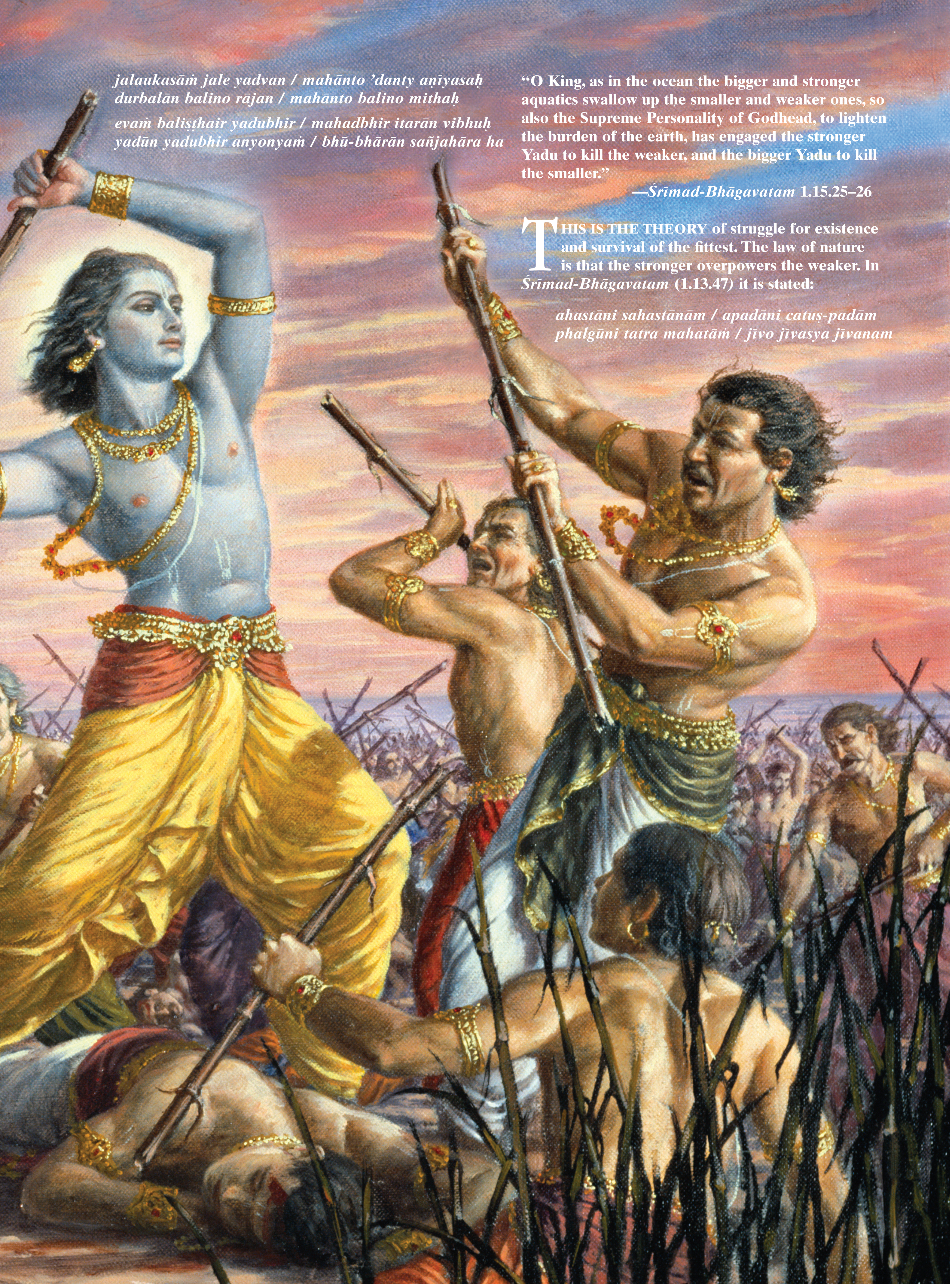
Reducing the Burden Of the World

Lord Kṛṣṇa withdrew His dynasty from the earth by orchestrating a devastating battle.

by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of the International Society for Krishna Consciousness





jalaukasāṁ jale yadvan / mahānto ’danty aṇīyasaḥ
durbalān balino rājan / mahānto balino mithaḥ
evaṁ baliṣṭhair yadubhir / mahadbhir itarān vibhuḥ
yadūn yadubhir anyonyaṁ / bhū-bhārān sañjahāra ha

“O King, as in the ocean the bigger and stronger aquatics swallow up the smaller and weaker ones, so also the Supreme Personality of Godhead, to lighten the burden of the earth, has engaged the stronger Yadu to kill the weaker, and the bigger Yadu to kill the smaller.”

—*Śrīmad-Bhāgavatam* 1.15.25–26

THIS IS THE THEORY of struggle for existence and survival of the fittest. The law of nature is that the stronger overpowers the weaker. In *Śrīmad-Bhāgavatam* (1.13.47) it is stated:

ahastāni sahastānām / apadāni catuṣ-padām
phalgūni tatra mahatāṁ / jīvo jīvasya jīvanam

"Those who are devoid of hands are prey for those who have hands; those devoid of legs are prey for the four-legged. The weak are the subsistence of the strong, and the general rule holds that one living being is food for another." A living entity lives by eating another living entity. Those who have no hands are food for the animal with hands.

Those who are eating animals are animals; they are not human beings. Although they have the form of a human being, they are not considered human beings. When a person is civilized, cultured, then he's a human being. If he's not civilized, if he's not cultured, if he simply has two hands—he's an animal.

Civilized culture begins in the Aryan families. Therefore they are called Aryans, which means "advanced." People want to group themselves in the Aryan family. Hitler declared, "The Germans are Aryans and the Jews are not Aryans." You can manufacture ideas like that, but the real Aryan is one who is advanced in spiritual consciousness.

Evolution means to become civilized, or to advance in Kṛṣṇa consciousness.

In the Aryan civilization there was Vedic culture. Without culture, life is simply a struggle for existence. The primitive so-called human being, naked in the jungle, eats animals. Darwin's theory is that originally there was no civilized man, but gradually civilized man developed. It is not very clearly explained; Darwin does not know what evolution really is. Evolution means to become civilized, or to advance in Kṛṣṇa consciousness.

The law of nature is that the stronger section devours the weaker section. Here it is said, *jalaukasāṁ jale yadvat:* "like the aquatics in the water." In the water there are so many aquatic animals, and their struggle is going on. The stronger fish is eating the weaker fish. That is the law of nature. Therefore meat-eaters, as long as they are like animals, can go on under nature's law. You are man, stronger; therefore you slaughter the weaker animals, like cows and goats. They are stronger bodily, but they have no intelligence. You have intelligence and can misuse it in that way. You can do that. That is nature's law. But to be a real human being you must have culture and advancement in spiritual consciousness.

Developing Spiritual Consciousness

That is human life, and that consciousness develops gradually. To come to that platform, society must be divided. Kṛṣṇa says in *Bhagavad-gītā* (4.13), *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* "According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me." Amongst the animals there is no division. Everyone is in the same status. But because the aim of human life is to develop Kṛṣṇa consciousness, there must be some system. One must come to the platform of *varṇāśrama-dharma:* four social divisions and four spiritual divisions. Those divisions are made by Kṛṣṇa Himself—*mayā sṛṣṭam.* And by that institution we can gradually understand the aim of life.

varṇāśramācāravatā
  puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
  nānyat tat-toṣa-kāraṇam

"The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of *varṇa* and *āśrama.* There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four *varṇas* and *āśramas.*" (*Viṣṇu Purāṇa* 3.8.9)

What is the aim of life? We are now detached from God. That is our position. Material life means to be detached from God, detached from Kṛṣṇa. That detachment is the cause of our suffering.

mukha-bāhūru-pādebhyaḥ
  puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
  guṇair viprādayaḥ pṛthak

"Each of the four social orders, headed by the *brāhmaṇas,* was born through different combinations of the modes of nature, from the face, arms, thighs, and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated." (*Śrīmad-Bhāgavatam* 11.5.2) We are parts of Kṛṣṇa, God, so we must act accordingly. For example, if the hand is in its proper place, then it can act nicely. But if I cut the leg and make it a hand, then it is lost. One must act according to his qualifications. The qualifications of the *brāhmaṇa* (intellectual), *kṣatriya* (ruler or soldier), *vaiśya* (farmer or merchant), and *śūdra* (laborer or artisan) are described in the *Bhagavad-gītā.*

People must be trained according to their qualities, just as a patient is treated according to the symptom of the disease. Then it is cured. Not that any patient is given any medicine. In the drug house there are so many medicines. You cannot say, "Any medicine will do." No. It is the physician who will pick the right medicine and administer it to the patient. Then the patient will be cured.

Varṇāśrama-dharma is meant to take us from the animal position to the human position, just as graduation from school or college distinguishes a person from the uneducated. Human life does not mean the struggle for existence, in which the big fish eats the small fish. That is not human life. That is natural, but you have to rectify the natural position for realization of the utmost aim of life. That is human life.

Spiritual consciousness begins

when one understands that he is soul—he is not this body, he is spirit soul, *ahaṁ brahmāsmi. Brahman* means the spirit soul. Human civilization begins with the understanding that we are spirit souls. Otherwise, *anārya-juṣṭam.* When Arjuna was declining to fight, Kṛṣṇa chastised him: "This denial is *anārya-juṣṭam.* It befits the *anārya,* those who are not advanced. One must do his duty. You are a *kṣatriya,* and your duty is to fight to give protection to the citizens. So why are you denying this?"

Here the example is given: *jalaukasāṁ jale yadvan mahāntaḥ adanti. Adanti* means "swallows." The Yadus are Kṛṣṇa's descendants, so they must be powerful. But they were fighting anywhere, conquering anywhere, and everywhere they were victorious. So that was *bhū-bhārān:* "burden of the world." When one becomes extravagant and misuses his power, he creates a burden on the world.

You cannot misuse your power. You get power by the grace of God, Kṛṣṇa. If you misuse it, then you become a burden. As soon as there is burden, then it is *dharmasya glāniḥ.* Kṛṣṇa says, *yadā yadā hi dharmasya glānir bhavati* [Bg. 4.7]. As soon as there is a misuse of power, *tadātmānaṁ sṛjāmy aham*—He comes. When Kṛṣṇa saw that His dynasty was becoming so powerful that they were fighting unnecessarily, to kill them He engaged their fighting spirit for fighting amongst themselves. And they were all killed.

Misuse of the Fighting Spirit

Fighting is authorized if there is a need for it. But you must not misuse the fighting spirit. At the present moment, as soon as the politicians see that they cannot manage things and there is confusion in the country, they declare war so that all the attention may be turned in that direction and the agitation will end. That kind of war is not required. But war is there already: the struggle for existence.

Kṛṣṇa saw that the Yadu dynasty, powerful because of His power, was fighting unnecessarily. To prevent their further degradation, He wanted to kill them. No outsider can kill them, because they are Kṛṣṇa's descendants. Therefore He arranged that they would fight among themselves, thereby reducing the burden of the world.

Kṛṣṇa is exhibiting how things are going on. You don't need to reduce the population through contraception. By nature's way, population can be reduced wholesale through war, famine, pestilence. Why should you commit sinful activities to reduce the population? Don't beget children unnecessarily, and don't kill them. That is religion. That is civilization. Why should you unnecessarily produce children like cats and dogs? The *Śrīmad-Bhāgavatam* (5.5.18) says, "Don't become a father or mother if you cannot save your children from repeated birth and death. That is the parents' responsibility. This understanding is part of Vedic civilization.

My Guru Mahārāja used to say, "I am a *sannyāsī.* I am not married, nor I am meant for marrying. But if I can produce Kṛṣṇa conscious children, I can marry a hundred times."

That is the responsibility. Don't produce cats and dogs; produce Kṛṣṇa devotees. Then you can marry. Otherwise don't marry. That is the Vedic injunction. Marriage is not meant for sense gratification. Marriage is meant for producing nice children, Kṛṣṇa devotees.

That is our aim. Our aim is not to produce cats and dogs. There are so many cats and dogs, and the world is not happy. Now there is the need to produce nice children—sober, gentle devotees of Kṛṣṇa, with good brains and good character. These things are required.

All for Show

The Yadus were not unwanted children. The incident being described in these verses is a kind of show. The Yadus were all demigods who descended just to fulfill Kṛṣṇa's mission. When Kṛṣṇa came to

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā,* the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in b**u**t, long **ā** like the **a** in f**a**r (and held twice as long as the short **a**). Pronounce **e** like the **a** in ev**a**de, long **ī** like the **i** in p**i**que. Pronounce the vowel **ṛ** like the **ri** in **ri**m, and **c** like the **ch** in **ch**air. Pronounce consonants like **ch, jh,** and **dh** as in staun**ch-h**eart, hed**ge-h**og, and re**d-h**ot. Pronounce **ś** and **ṣ** like **sh.** So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

earth, His confidential servants also appeared to help Him in different roles. So when Kṛṣṇa wanted to go, He wanted to go with His descendants, the devotees who had come to help Him. So the Yadus' fight with one another was a show. The real purpose was that Kṛṣṇa wanted to take them away.

Ordinarily, when one becomes unnecessarily powerful and disturbs the world situation, he's a burden. And that kind of burden is vanquished by Kṛṣṇa's will. There must be some catastrophe, like war, pestilence, or famine, and then everything will be finished.

In the human form of life, our duty is to know that we are eternal servants of Kṛṣṇa and that, having forgotten our relationship with Him, we have come to the material world, where there is a struggle for existence.

The struggle for existence begins with the aquatics. There are 900,000 species of aquatics. Who is that scientist who can know 900,000 species of aquatics? But in the *śāstra,* or scripture, you will find that exact number given. It doesn't say 901,000 or 899,000. No: 900,000. There are 900,000 species of aquatics.

We are in contact with the material energy, and according to our desire, we are getting different types of body—aquatics, trees, birds, and so on. That is our problem. Therefore human civilization occurs when people are interested in solving that problem. Otherwise, it is animal life, simply the struggle for existence. Human life is not meant for struggle. It is meant for becoming sober, not like animals. The animals are engaged day and night searching for food and sense gratification, especially sex. That is not human civilization.

YOU'RE INVITED!

The Sunday Feast

Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast. (See "Centers," pages 57–61.)

Human Life Requires Austerity

Human civilization is meant for *tapasya,* austerity. You should know your responsibility and learn how to practice *tapasya.* This is a little *tapasya:* no illicit sex, no gambling, no meat-eating, and no intoxication. Who is dying without meat-eating? We have so many students —and there are so many other Vaiṣṇavas—and they do not eat meat. Are they dying? Meat-eating is a bad habit only. So you must practice. In the beginning giving up meat-eating may seem a little troublesome. But it is not troublesome.

One gentleman told me, "I cannot give up meat-eating. I want to, but I cannot."

Practice. Anything you practice becomes a habit, and habit is second nature. So in association with devotees, try to practice *tapasya.*

The *Śrīmad-Bhāgavatam* (6.1.13) says, *tapasā brahmacaryeṇa:* the first principle of *tapasya* is *brahmacarya.* A *brahmacārī* is not necessarily a celibate, but someone who does not have sex without any purpose other than begetting nice children.

Everything should be systematic; otherwise there will be chaos, and no one will be happy. That is described in the *Bhagavad-gītā:* The whole world will be hell. That has become the situation now. The whole world has become hell.

The Kṛṣṇa consciousness movement is very important. It is overhauling the whole human society—socially, politically, religiously. Those who are engaged in the Kṛṣṇa consciousness movement should be very, very responsible and sober. Try to understand the situation and take shelter of Kṛṣṇa. Then everything will be very successful.

Thank you very much. ✿

Glossary

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Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna.

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādī—one who regards the Abs[illegible] ultimately impersonal.

Modes of nature—the three qualities (goo[illegible] and ignorance) that hold sway over all action [illegible] the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally "mercy").

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas,* which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas.*

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

POWER STRUGGLES

The quest for power is a constant theme of human experience, but no matter how much power a person or group accumulates, it is never enough.

by Kapila Monet

IN THE CURRENT AGE, Kali-yuga, humankind has never had more power than it has today. Our powers, to name just a few, include nuclear weapons, global trade, mega computers, genetic modification, satellite tracking, medical miracles, instant communication, and unimaginable amounts of knowledge at our Googleing fingertips. Indeed many of these are beyond the realms of magic envisaged by man.

Power includes both ability and authority. The dictionary defines power with words like "capacity," "strength," "control," and "influence." Throughout history, humans have sought greater power and admired or feared the powerful. Alexander, Caesar, Nero, Genghis Khan, Napoleon, Hitler—the list is as endless as history.

In the modern day, the presidents of Russia, China, and the U.S., along with the super billionaires of the world, have incredible power to wage war, buy influence, affect the course of history, and enjoy the pleasures of the world. Meanwhile, business and political elites concentrate power for their personal benefit in a constant cycle of increasing control and ability.

But the experience of power in the material world also reveals certain realities.

Power is temporary: The greatest emperors die, and even the greatest civilizations fade into history.

Power is dependent: No one has independent power. In fact, the more power accumulated, the greater the dependency. The President of the United States depends on his business donors, his political connections, his foreign allies, and of course his domestic voters.

Power is limited: However great our power, someone is always greater. People know this, so they're never really sure who's in control, and they search for greater and greater conspiracies.

Power is often destructive: Used properly, power is a creative force. But the expression of power often takes the form of destruction and killing. For example, as we human beings expand our power, we're exhausting and destroying the earth.

The Nature of Power

The quest, abuse, and rules of power are not new. The Vedic scriptures show examples of the nature of power, such as the story of the great Hiraṇyakaśipu.

After a 10,000-year penance, Hiraṇyakaśipu could ask a boon of Lord Brahmā, the demigod master of creation. He first asked for immortality, but Lord Brahmā was unable to grant such power because it is beyond his own. Lord Brahmā could only grant Hiraṇyakaśipu the boons that he would not die during the day or at night, by hand or weapon, inside or outside, by man or beast. Having accumulated this great power, Hiraṇyakaśipu conquered the known universe and cultivated the enmity of Lord Viṣṇu, the Supreme Personality of Godhead.

But Hiraṇyakaśipu's own son, pure in knowledge, disregarded his father's accumulated power and

Wrestlers: © Robert Simon | Starscape: NASA, ESA, and the Hubble Heritage (STScI/AURA)-ESA/Hubble Collaboration | Montage by Yamarāja Dāsa.

worshiped Śrī Viṣṇu. Thus, despite all his great power, Hiraṇyakaśipu couldn't convince his own son to give up devotion to Viṣṇu, even through bribery, terror, torture, and attempted murder.

In effect, as Hiraṇyakaśipu's power was shown to be limited, he was forced to become more and more violent and destructive, hastening the end of his temporary power. Kṛṣṇa took the form of Lord Nṛsiṁha—half man, half lion. At dusk, the Lord took the life of Hiraṇyakaśipu with His fingernails as they fought in the doorway of Hiraṇyakaśipu's palace. Lord Nṛsiṁha thus perfectly exploited Hiraṇyakaśipu's power, proving it to be fatally flawed: It was dependent, limited, destructive, and temporary.

Bhajahū Re Mana Śrī Nanda-nandana

by Govinda Dāsa Kavirāja

bhajahū re mana śrī-nanda-nandana
abhaya-caraṇāravinda re
durlabha mānava-janama sat-saṅge
taroho e bhava-sindhu re

O mind, just worship the lotus feet of the son of Nanda, which make one fearless. Having obtained this rare human birth, cross over this ocean of wordly existence through the association of saintly persons.

śīta ātapa bāta bariṣaṇa
e dina jāminī jāgi re
biphale sevinu kṛpaṇa durajana
capala sukha-laba lāgi' re

Day and night I remain sleepless, suffering heat and cold, wind, and rain. For a bit of flickering happiness, I have vainly served wicked and miserly men.

e dhana, yaubana, putra, parijana
ithe ki ache paratīti re
kamala-dala-jala, jīvana ṭalamala
bhajahū hari-pada nīti re

What assurance of real happiness is there in all of one's wealth, youthfulness, sons, and family members? This life is tottering like a drop of water on a lotus petal; therefore you should always serve and worship the divine feet of Lord Hari.

śravaṇa, kīrtana, smaraṇa, vandana,
pada-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re

It is the desire and great longing of Govinda Dāsa to engage himself in the nine processes of *bhakti,* namely hearing the glories of Lord Hari and chanting those glories, constantly remembering Him and offering prayers to Him, serving the Lord's lotus feet, serving the Supreme Lord as a servant, worshiping Him with flowers and incense and so forth, serving Him as a friend, and completely offering the Lord one's very self.

To listen to Śrīla Prabhupāda singing and commenting on this song, go to http://www.thekrishnastore.com/Detail.bok?no=3586

Superpowers

The great power of our current civilization also reveals these flaws. That power is dependent because it relies on the resources of the earth, in particular oil. It is limited, as shown by its inability to purge the world of terror or even consolidate a hold on Middle East oil. It is destructive because it harms the environment and uses weapons of greater and greater destruction and killing power. And finally it is temporary, as time will show, just as time has shown repeatedly in the annals of history through the fall of all great mighty empires—from the Mongol empire of Kublai Khan, to the Persian empire of the Safavids, the Greek empire of Alexander, the Roman empire of Augustus, the French empire of Louis the Sun King, the British empire of Victoria, and the current American empire.

Ultimate Power

One person, however, holds independent, unlimited, loving, and infinite power: Lord Śrī Kṛṣṇa. God's power is a mystery and secret only when we disguise the truth in our own minds so that we can continue to fruitlessly seek our own personal power in fearful and flawed freedom.

Lord Kṛṣṇa says in the *Bhagavad-gītā* (5.29):

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

"A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries."

Śrīla Prabhupāda explains:

> The conditioned souls within the clutches of the illusory energy are all anxious to attain peace in the material world. But they do not know the formula for peace, which is explained in this part of the *Bhagavad-gītā.* The greatest peace formula is simply this: Acknowledging that Lord Kṛṣṇa is the beneficiary in all human activities.
>
> Men should offer everything to the transcendental service of the Lord because He is the proprietor of all planets and the demigods thereon. No one is greater than He.
>
> He is greater than the greatest of the demigods, Lord Śiva and Lord Brahmā. In the *Vedas* (*Śvetāśvatara Upaniṣad* 6.7) the Supreme Lord is described as *tam īśvarāṇāṁ paramaṁ maheśvaram.*
>
> Under the spell of illusion, living entities are trying to be lords of all they survey, but actually they are dominated by the material energy of the Lord. The Lord is the master of material nature, and the conditioned souls are under the stringent rules of material nature.
>
> Unless one understands these bare facts, it is not possible to achieve peace in the world either individually or collectively. This is the sense of Kṛṣṇa consciousness: Lord Kṛṣṇa is the supreme predominator, and all living entities, including the great demigods, are His subordinates. One can attain perfect peace only in complete Kṛṣṇa consciousness.

When we accept the limited, dependent, temporary, and destructive nature of our own power, we can find peace within ourselves, among each other, and as nations.

This is not to say that we can no longer exercise power. The greatest devotees of the Lord are more powerful than we can imagine. But their power begins from within.

Śrīla Prabhupāda explains in his purport to the song *Bhajahū Re Mana,* composed by the pure devotee and poet Govinda Dāsa, "Without controlling the mind, without the mind being not disturbed, nobody can make any spiritual progress. . . . If we concentrate our mind on the lotus feet of Kṛṣṇa, then automatically the mind becomes controlled. . . . The system of controlling the mind means you give the mind better engagement, then the mind will not be attracted by inferior energy. This is the science or secret of success."

Kṛṣṇa explains in the *Bhagavad-gītā* that a devotee completely surrenders the results of the exercise of power and thus finds success.

yuktaḥ karma-phalaṁ tyaktvā
śāntim āpnoti naiṣṭhikīm
ayuktaḥ kama-kāreṇa
phale sakto nibadhyate

"The steadily devoted soul attains unadulterated peace because he offers the result of all activities to Me; whereas a person who is not in union with the Divine, who is greedy for the fruits of his labor, becomes entangled." (*Bhagavad-gītā* 5.12)

Śrīla Prabhupāda explains:

> The difference between a person in Kṛṣṇa consciousness and a person in bodily consciousness is that the former is attached to Kṛṣṇa whereas the latter is attached to the results of his activities.
>
> The person who is attached to Kṛṣṇa and works for Him only is certainly a liberated person, and he has no anxiety over the results of his work. In the *Bhāgavatam,* the cause of anxiety over the result of an activity is explained as being one's functioning in the conception of duality, that is, without knowledge of the Absolute Truth.
>
> Kṛṣṇa is the Supreme Absolute Truth, the Personality of Godhead. In Kṛṣṇa consciousness, there is no duality. All that exists is a product of Kṛṣṇa's energy, and Kṛṣṇa is all good. Therefore, activities in Kṛṣṇa consciousness are on the absolute plane; they are transcendental and have no material effect.
>
> One is therefore filled with peace in Kṛṣṇa consciousness. But one who is entangled in profit calculation for sense gratification cannot have that peace. This is the secret of Kṛṣṇa consciousness—realization that there is no existence besides Kṛṣṇa is the platform of peace and fearlessness.

We can cut the bonds of our karma and achieve complete freedom, happiness, and spiritual perfection.

Today, despite our great power and achievements, humankind is still unsatisfied and must remain so as long as we hold on to our material desires. Throughout the world, despite our great success—in fact because of our great success—we're frustrated by our limitations. There is even a hugely successful false secret, promoted as "The Secret," whose advocates encourage us to worship the material energy.

Such worship may succeed, but only at great cost, as explained in the verse above (5.12). We get results, but material desires trap us in ever-greater desires. And so the millionaire is dissatisfied at not being a billionaire, and yet at death all the money in the world is powerless.

The real secret is to surrender to the ultimate power and fully depend on the Lord. It is the secret beyond the material secret.

In Kṛṣṇa consciousness the mind is controlled, the exercise of power is fearless, and the expression of power is loving, positive, and liberating. One attains real success—escape from the duality of the material world—not by material power but by surrender to the absolute and loving Lord. ✿

Kapila Monet was born to two Prabhupāda disciples, Harilīlā Devī Dāsī and Nitāipada Dāsa, in Vancouver in 1976. He attended Vancouver gurukula *until the age of ten, lived for a number of years at Saranagati Village, and then attended Simon Fraser University in Vancouver. He has lived in London for ten years, where he works for a financial information company.*

A group of devotees from Trinidad (right) travels to Panama each year to help the local devotees put on their Rathayātrā festival. Opposite page: The deities Jagannātha, Baladeva, and Subhadrā take their annual ride down the streets of Panama City.

A Chariot Rolls in PANA

Five inspired couples work together to bring Lord Jagannātha's Rathayātrā to the streets of Panama City.

I'M ALWAYS intrigued at how things manifest from a seed of desire into 3D. ISKCON's history includes many amazing stories of how Śrīla Prabhupāda's disciples responded when he asked them to do things they'd never done before: By his desire—and their desire to please him—they built temples, published books, and put on huge outdoor festivals.

Since Prabhupāda's departure, devotees all over the world have continued to conceive and execute devotional projects to serve his mission. The saying "Man proposes, God disposes" is as true today as when Prabhupāda was physically present with us.

Recently our neighbor and friend Vatsala Dāsa went to Panama to help a small group of dedicated devotees put on a Rathayātrā festival. Prabhupāda wanted Jagannatha Puri's ancient chariot festival reenacted in cities all over the world. During the Puri festival, the deities (Jagannātha, Baladeva, and Subhadrā) are brought out from the temple into the public, where everyone can see them. Unlike the Puri temple, ISKCON temples bar no one from entering. Yet owing to a lack of interest in spiritual life, many people never go to a temple. So the Lord, being infinitely merciful, goes out to capture people's unsuspecting hearts. He leaves His pristine temple to ascend a chariot and ride through crowded and dirty city streets to benefit all who see Him.

By seeing the deity form of the Lord, even an atheist can become a devotee. Such is the materialist's unimaginable good fortune in seeing the deity. So if the foolish materialist won't come to see the Lord in the temple, the Lord will appear before them outside.

In Panama, five young couples raised well over $20,000, built a Rathayātrā chariot, got the permits, and organized a large festival for the past three years. How did they do it? On Vatsala's visit to Panama City last summer for the third annual Rathayātrā, he interviewed the families who made it all happen. What follows here has been drawn from those interviews.

Two years later a group of devotees in Panama met to discuss plans to go to the Los Angeles Rathayātrā. After considering the cost, one of them suggested they use the money to have their own Rathayātrā. The idea caught hold, and Śyāma Candra began spearheading elaborate plans for Panama City's first Rathayātrā. While visiting Jagannatha Puri, Śyāma Candra placed an order for deities of Jagannātha, Baladeva, and Subhadrā. They were to be carved and sent to Panama. But as the date for the festival neared, the deities had not arrived. Praying to the Lord for direction, the devotees hired a local artisan to carve the deities.

Other devotees caught the wave of enthusiasm and joined to help bring Lord Jagannātha to the streets of Panama City. Caturmūrti Dāsa and his wife, Sarvamaṅgalā Dāsī, had come to Panama from India for jobs. Caturmūrti was fascinated with gadgetry and found his propensity could be dovetailed in Kṛṣṇa's service by taking charge of the lighting and sound for the festival. He is also responsible for getting all the necessary permits. His sincere devotion has had a contagious effect on others, especially his older brother, who at first vehemently opposed his involvement in Kṛṣṇa consciousness. Now his brother gives generous donations toward the festival and helps him obtain the permits.

Manish Manik and his wife, Ritika, having moved from Bombay, were attracted to the devotees in Panama. Despite being raised in

MA

by Arcana Siddhī Devī Dāsī

A Song of Inspiration

In the year 2000, the Panama City devotees brought the itinerant preacher Nirantara Dāsa from Los Angeles to Panama. Nirantara writes catchy Kṛṣṇa conscious lyrics for melodies from popular songs. While entertaining the devotees in Panama, he sang one of his songs—"Festival of the Chariots"—and added a few words about Lord Jagannātha rolling through the streets of Panama in the future. This word picture struck deep into the hearts of devotees like Śyāma Candra Dāsa and his wife, Rādhā Govinda Dāsī. "Yes, why not?" was their internal response to those prophetic words.

Thrifty
Boyd

farmacias
METRO
BANCO CUSCATLAN
Clave
Jagannath
festival de

a family that worshiped Lord Śiva and Durgā, Manish had a natural attraction for serving Lord Kṛṣṇa. He helped the devotees organize the Rathayātrā festival by doing whatever was needed and taking charge of lifting and lowering the chariot's canopy numerous times on the parade route. He humbly submitted that by this service he was falling in love with Lord Jagannātha. That is the goal of everything the devotee does. It is the perfection of our lives—to feel love in our heart for the supreme lovable object.

Srilesh Sridharam and his wife, Petrina, also came to Panama from India for jobs. Srilesh lived most of his life in Calcutta. He met his wife in the fourth grade, and by grade six the two knew they wanted to be married someday. Although this was not the usual arranged marriage, the parents on both sides were supportive of the union. Srilesh was one of the only devotees in the organizational group who had ever seen a Rathayātrā. The procession had passed by his house in Calcutta, making him a recipient of the Lord's causeless mercy. He accepted the role of construction foreman for building the chariot.

Constructing the chariot proved to be particularly challenging, especially the first year. Having never built a chariot, Caturmūrti hired local craftsmen. But the recruited workers often failed to show, and when they did it was much later than the time agreed upon. A developing country with limited resources and a siesta work ethic made progress slow.

Jeetendra Sippy and his wife, Vinita, are the final couple making up the organizational team. When Jeetu, as his friends affectionately call him, met the devotees, he was inspired by their service. He prayed to the Lord, "Please accept my service." Shortly thereafter the Rathayātrā crew invited him to join their committee. He agreed at once, confident that the invitation was the answer to his prayer. Jeetu has become a vital part of the team, doing what's needed, including acting as the treasurer and keeping track of the thousands of dollars required to put on the festival.

The Chariot Sits

When the chariot finally made its debut for the first Rathayātrā, it didn't work. Thinking that Lord Jagannātha hadn't accepted his service, Srilesh started to cry, as did the engineer he'd hired. But the Lord seemed to hear their heartfelt lamentations, and the devotees were able to get the chariot to move. Despite having no brakes and no steering, the chariot carrying the Lord of the universe, along with His sister and brother, made it safely to its destination.

The second year, the police escort and the canopy arrived two hours late. And again the chariot wouldn't budge. Everyone was trying to analyze and fix the problem. This time Vatsala was there, and his experience with Rathayātrā chariots enabled him to diagnose the problem. Detecting a bent front axle, he made the necessary adjustments to set the cart on its journey—four hours behind schedule. Nevertheless, about nine hundred participants joined the joyful festival.

Besides the mechanical difficulties, the five couples organizing the festival were faced with the challenges of working together as a cohesive unit. Differing personality styles, life experiences, and opinions about how things should be done created tense interactions within the team. But they all agreed on one thing—that working together to spread Kṛṣṇa consciousness would purify their hearts and please their guru (Guru Prasāda Swami), Śrīla Prabhupāda, and Kṛṣṇa.

From the Vedic literature we hear of the great cosmic event in which the demigods and demons churned the ocean of milk to produce immortal nectar. Before the nectar appeared, however, the great effort of churning yielded only poison. In a similar way, our service endeavors often bring our impurities to the surface. We can also compare this to making ghee from butter. When butter is heated, all the "impurities" rise to the top and can be scraped off, leaving clarified butter, or pure ghee. Because of the sincerity of the group, they continued to work out their differences, and things began to go much smoother.

Women at Work

The services of the women in the organizational group are also integral to the

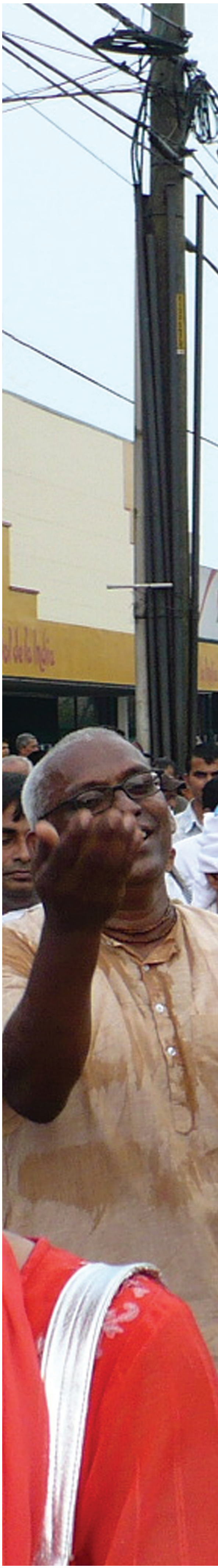
Jai Jagannath
Jai Jagannath
Jai Jagannath
Jai Jagannath
FESTIVAL OF INDIA
FESTIVAL OF INDIA

Besides the Rathayātrā, Lord Jagannātha's chariot also rolls during Panama City's Christmas parade (opposite page). At left: some of the Rathayātrā organizers and work crew.

festival's success. Rādhā Govinda Dāsī organizes the chariot's decorations and the dressing of the deities. The women also make *prasādam* to distribute at the festival. All the women enjoy hosting guests who come from all over the world to help with the event. Vatsala attests to the unparalleled hospitality they provide to all the guests by creating a welcoming and nurturing environment. They eagerly look forward to this highlight of the year, and their enthusiasm inspires others to take part in the adventure of organizing and putting on the Lord's festival.

As a bonus for the devotees' hard labors, Kṛṣṇa increased their service opportunities when the Rathayātrā cart carrying Lord Jagannātha became part of a large Christmas parade in Panama City. Thousands of spectators lined the streets. The devotees distributed large quantities of cookies and flowers to the eager crowd. Lord Jagannātha and the devotees received favorable television coverage as well.

Vatsala Dāsa has now taken part in three of Panama City's Rathayātrās. He wanted to share this story with the international community of devotees, hoping others around the world would be inspired by the example of these five couples—all working full time and raising families. Sometimes we don't believe it is possible to do any significant service while in the throes of family life. But with a vision and strong desire—and the mercy of the Lord—a blind man can see the stars, a dumb man can recite poetry, and a lame man can cross mountains. ✿



Vatsala Dāsa (below) travels from North Carolina to help put on the festival. Rūpa Gosvāmī Dāsa (bottom), from London, offers the deities a meal on the chariot before the procession begins. At right, His Holiness Guru Prasāda Swami, ISKCON's governing body commissioner for Panama, dances to the beat of a lively kīrtana.

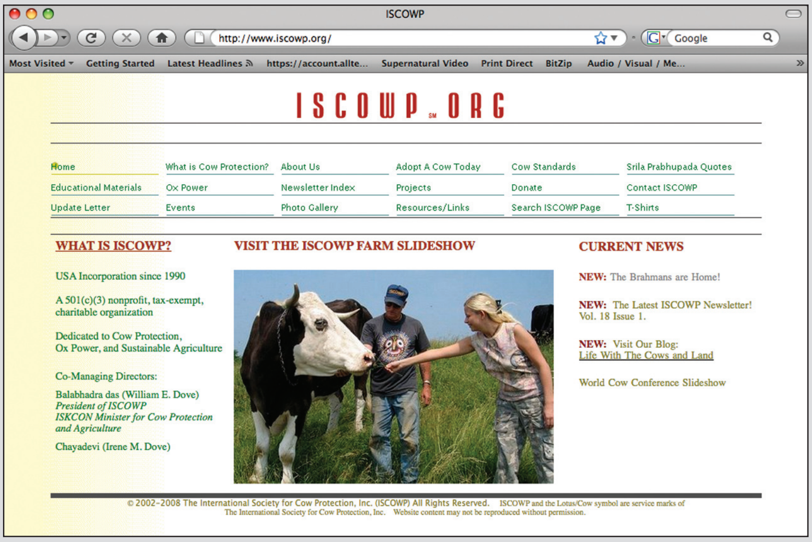
Arcana Siddhī Devī Dāsī was initiated by Śrīla Prabhupāda in 1976. She lives with her husband and son in Sandy Ridge, North Carolina, where she works as a psychotherapist in private practice.

Devotees who feel inspired to take part in festivals in Panama can contact Vatsala Dāsa at vatsal@hughes.net.

Lee

e-Krishna

Profiles of Kṛṣṇa-related websites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A 501(c)(3) nonprofit, tax-exempt, charitable organization

Dedicated to Cow Protection, Ox Power, and Sustainable Agriculture

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World Cow Conference Slideshow

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Cow Protection—Cow protection is an important issue for followers of Śrīla Prabhupāda and for the world. In his books, Śrīla Prabhupāda often urges cow protection. For example, in the purport to *Śrīmad-Bhāgavatam* 1.4.9 he writes, "To kill cows means to end human civilization."

Cow protection may sound a little out of place in modern life. You can't keep a cow or two in your laundry room or even out in the backyard in most cities of the world.

Fortunately Kṛṣṇa's devotees are bringing cow protection to us online. Using the Internet, you can reach out and take part in the protection and upkeep of Kṛṣṇa's favorite animal.

The mission of the International Society for Cow Protection (ISCOWP) is to present alternatives to agricultural practices that support and depend upon the meat industry and industrialized, petroleum-powered machinery.

The ISCOWP website (**www.iscowp.org**) offers a variety of information about cow protection programs. You can download videos and books such as *The Cow Protection Book* and *Dung Is a Goldmine*.

Click on the Adopting a Cow link on the ISCOWP site and find out how you can take part. Browse photos of cows that need adopting.

Save the Cow is a Florida retirement community for cows. Its website (**www.savethecow.org**) is hosted by Ganga Jal, a Guernsey cow. Read her blog, News from the Moos. Visit Ganga's Gang to meet the herd. Click on *Projects and Wish Lists* to learn how you can help.

The Care for Cows in Vrindavan website (**www.careforcows.org**) helps raise awareness and money for a variety of projects. The goal of this organization is to maintain abandoned cows and bulls, retired oxen, and orphaned calves in Vrindavan, India.

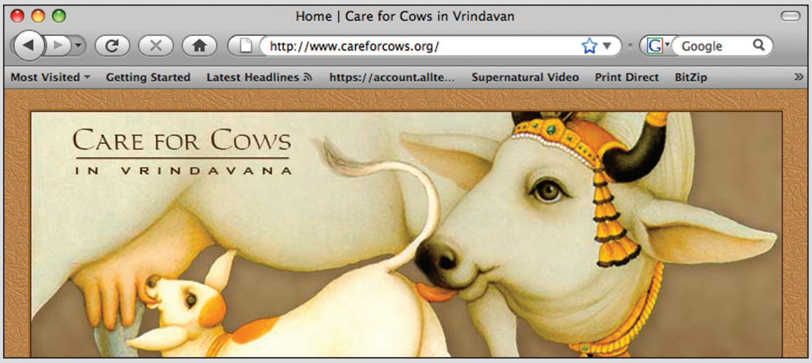
Browse the gallery and see photos of beautiful cows taking shelter at the *goshala* (cow sanctuary). You can view videos and subscribe to the newsletter. Click on *How Can I Help* to see how you can assist with the programs. In the Care for Cows on-line store, you can buy cruelty-free incense and soap and even cow dung patties for Vedic sacrifices.

The project urgently needs to acquire more land to protect abandoned cows in Vrindavan. Go to the website to find out more.

Save a Cow Save the World (**www.geocities.com/gorakshyam trust/**) is a project of the Gorakshyam Trust. The aim of the Trust is to use cow protection to promote awareness of Lord Kṛṣṇa and of Śrīla Prabhupāda's teachings.

The project currently shelters more than twenty-five cows that would otherwise have been auctioned off, ending up at abattoirs. Click on the *Adopt a Cow Now* link to see photos of the cows that need support.

—*Antony Brennan*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MOVING FORWARD

Adversities and a natural attraction to spiritual things prepared her to receive the Gītā *with eagerness and hope.*

by BrendaLee Riley

I WAS BORN AND raised in Butler County, Ohio, not far from the river city of Cincinnati. I loved reading and read nearly everything I could get my hands on. I borrowed and bought all genres of books, read more than just the comics section of the newspaper, and somewhere along the line became interested in spiritual things.

I had a wonderful grandfather who read the Book of Romans from his King James Bible nearly every day, and I became intrigued by how one book could hold his attention so. One day I found myself reading that same book, and I couldn't put it down. I loved the stories about Jesus, and he quickly became my hero. After reading the Old Testament, though, I decided I wasn't much of a fan of Jesus' father. In my eyes, this God was as dysfunctional as my family. I recall being warned, "If you act bad again, God could squash you like a bug!"

In 1976, at the age of seventeen, I married Dennis, a boy I'd met in high school. I soon gave birth to two beautiful daughters, Angel and Sara. After my husband's failed stint in the United States Marine Corps, my older sister and her husband adopted our girls, and Dennis and I hitchhiked to California in search of a fresh start.

We arrived in Glendora at his uncle's doorstep in December 1979. Shortly thereafter we got our California drivers licenses, jobs, and our own apartment in Azusa. We worked and partied, partied and worked, but the day came when the party was finally over.

Blasted from My Home

On February 3, 1981, Dennis blew out the pilot lights and turned the gas on in our apartment in an unsuccessful suicide attempt. The next evening, unaware that the gas had accumulated near the ceiling, he lit a cigarette—and our world literally exploded. It was the loudest sound I've ever heard, and the hottest fire this side of hell. I jumped out our second-story window and landed on my head. After the front door burned down, my poor Dennis crawled outside. We were horribly burned. He died sixteen days later, and I barely survived. I was hospitalized for most of that year, and had frequent surgeries thereafter for several years.

A Gift of the Gītā

In 1983, I was sitting on the passenger side in a green station wagon in the parking lot of a local supermarket, waiting for a friend. A young man walked over to me and asked if I'd like a free book. The reader that I am, I said yes. He handed me a copy of *Bhagavad-gītā As It Is.* I thumbed through it, and the first thing I discovered was the pictures. Beautiful pictures! I think I fell in love with Kṛṣṇa consciousness at that moment. I knew I had to read that book.

And read it I did, over and over, not totally comprehending what I was reading, but feeling comfort anyway. The book kept mentioning a spiritual master and the importance of having one. I thought that if I had one of these spiritual masters, then I would better understand spiritual things and the book.

I wound up at a local ashram and took discipleship from their supposed spiritual master, who claimed she could teach me the *Gītā.* I followed her for nearly two years. But I made a hasty exit one morning after things got really crazy and, in my eyes, highly unspiritual. She said that leaving her would be spiritual suicide, but I ran away anyway. Though I believed her, and considered myself a goner, I continued to read the Bible and my *Gītā.*

Making Steady Progress

In the summer of 2005, I started taking classes at Long Beach City College as an English major. Soon I was introduced to a young man named Jun, who noticed my old *Gītā* sticking out of my pocket. Jun asked me about my involvement with the *Gītā* and Kṛṣṇa consciousness, and then invited me to go to the ISKCON temple he attended in Los Angeles.

He picked me up one Sunday around three in the afternoon, and we drove to the temple on Watseka Avenue. It was wonderful. Everyone was so happy, joyous, and kind. I was taught the *mahā-mantra,* and for my birthday that year I got *japa* beads and a bead bag. I started chanting regularly. I also gave up meat, fish, and eggs and began offering my food to Kṛṣṇa. A devotee named Govinda was great at helping me pick out which books to buy.

I started going to school early so I could do Internet searches about Kṛṣṇa consciousness. One day I came across "The Spiritual Revolutionary," the website of the ISKCON devotee Saṅkarśaṇa Dāsa Adhikārī. He had an e-mail course on the *Gītā,* so I enrolled. I started sending him my questions, and he always kindly answered them. Over time, I began depending on him more and more. I already knew the rule against meat-eating, and he taught me the other three "regulative principles" that ISKCON devotees follow. Whenever I've had trouble, he has given me helpful suggestions. I look forward to meeting him soon, and I hope to take initiation someday.

Coming to Kṛṣṇa consciousness is a continuous progression for me, and as I learn new things, I put them into practice the best I can.

Since that first encounter with Jun at school, my progress has been steady. And I love every minute of it. I've learned to get up early in the morning to practice my spiritual disciplines and to chant and pray. I watch the morning lecture at the Los Angeles temple live on the Internet. I can even use the chat box to ask questions about the topic of the lecture. I'm learning so much and will be forever grateful to the young man who handed me that *Bhagavad-gītā* in the supermarket parking lot so many years ago.

Mayapur Institute Courses

The Mayapur Institute for Higher Education and Training,
Mayapur Chandrodaya Mandir, Mayapur, West Bengal, India

2009 Gaura Pūrṇimā Courses

Feb. 12–23—GBC meetings.
Feb. 15–20—*VTE Teacher Training Course 1,* Atul Kṛṣṇa Dāsa, Vaṁśī Vadana Dāsa.
Feb. 22–Mar. 2—*VTE Teacher Training Course 2,* Atul Kṛṣṇa Dāsa.
Feb. 24—Gaura Pūrṇimā Festival begins.
Feb. 25—Śrī Pañca Tattva Mahā-Abhiṣeka (celebrating the fifth anniversary of their installation).
Feb. 24–27—*Varṇāśrama Mission: Make Vṛndāvana Villages,* Bhakti Rāghava Swami, Bhakti Dhīra Dāmodara Swami, Varṇāśrama Research Team.
Feb. 24–27—*Yoga Therapy Introduction: Being Fit to Serve Kṛṣṇa Better,* Prāṇanātha Dāsa. (Men only.)
Feb. 24–27—*VTE ISKCON Communications Course,* Anuttama Dāsa.
Feb. 28–Mar. 10—*Yoga Therapy Practices: Being Fit to Serve Kṛṣṇa Better,* Prāṇanātha Dāsa. (Men only.)
Mar. 5–7—*VTE Bhakti-śāstri Teacher Training Course,* Atul Kṛṣṇa Dāsa.
Mar. 7–10—*Ayurvedic Self-Healing,* Dr. Liladhar Gupta.
Mar. 7–10—*Tools for Mending Broken Relationships,* Vrajalīlā Devī Dāsī.
Mar. 11—Gaura Pūrṇimā.

Visit http://www.mihet.org for details.

Referred to as "the ripe fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

THE TRANSCENDENTAL FORM OF THE LORD

Having instructed Dhruva Mahārāja to meditate upon Lord Viṣṇu, Nārada Muni continues his description of the Lord's form.

CANTO 4: CHAPTER 8

47 श्रीवत्साङ्कं घनश्यामं पुरुषं वनमालिनम्
शङ्खचक्रगदापद्मैरभिव्यक्तचतुर्भुजम्

śrīvatsāṅkaṁ ghana-śyāmaṁ
puruṣaṁ vana-mālinam
śaṅkha-cakra-gadā-padmair
abhivyakta-caturbhujam

śrīvatsa-aṅkam—the mark of Śrīvatsa on the chest of the Lord; *ghana-śyāmam*—deeply bluish; *puruṣam*—the Supreme Person; *vana-mālinam*—with a garland of flowers; *śaṅkha*—conchshell; *cakra*—wheel; *gadā*—club; *padmaiḥ*—lotus flower; *abhivyakta*—manifested; *catuḥ-bhujam*—four handed.

The Lord is further described as having the mark of Śrīvatsa, or the sitting place of the goddess of fortune, and His bodily hue is deep bluish. The Lord is a person, He wears a garland of flowers, and He is eternally manifest with four hands, which hold [beginning from the lower left hand] a conchshell, wheel, club, and lotus flower.

PURPORT: Here in this verse the word *puruṣam* is very significant. The Lord is never female. He is always male (*puruṣa*). Therefore the impersonalist who imagines the Lord's form as that of a woman is mistaken. The Lord appears in female form if necessary, but His perpetual form is *puruṣa* because He is originally male. The feminine feature of the Lord is displayed by goddesses of fortune—Lakṣmī, Rādhārāṇī, Sītā, etc. All these goddesses of fortune are servitors of the Lord; they are not the Supreme, as falsely imagined by the impersonalist. Lord Kṛṣṇa in His Nārāyaṇa feature is always four-handed. On the Battlefield of Kurukṣetra, when Arjuna wanted to see His universal form, He showed this feature of four-handed Nārāyaṇa. ① Some devotees are of the opinion that Kṛṣṇa is an incarnation of Nārāyaṇa,

(1) What does the Bhāgavata school say about the respective positions of Kṛṣṇa and Nārāyaṇa?

but the Bhāgavata school says that Nārāyaṇa is a manifestation of Kṛṣṇa.

48 किरीटिनं कुण्डलिनं केयूरवलयान्वितम्
कौस्तुभाभरणग्रीवं पीतकौशेयवाससम्

kirīṭinaṁ kuṇḍalinaṁ
keyūra-valayānvitam
kaustubhābharaṇa-grīvaṁ
pīta-kauśeya-vāsasam

kirīṭinam—the Lord is decorated with a jeweled helmet; *kuṇḍalinam*—with pearl earrings; *keyūra*—jeweled necklace; *valaya-anvitam*—with jeweled bracelets; *kaustubha-ābharaṇa-grīvam*—His neck is decorated by the Kaustubha jewel; *pīta-kauśeya-vāsasam*—and He is dressed with yellow silk garments.

The entire body of the Supreme Personality of Godhead, Vāsudeva, is decorated. He wears a valuable jeweled helmet, necklaces, and bracelets, His neck is adorned with the Kaustubha jewel, and He is dressed in yellow silk garments.

49 काञ्चीकलापपर्यस्तं लसत्काञ्चननूपुरम्
दर्शनीयतमं शान्तं मनोनयनवर्धनम्

kāñcī-kalāpa-paryastaṁ
lasat-kāñcana-nūpuram
darśanīyatamaṁ śāntaṁ
mano-nayana-vardhanam

kāñcī-kalāpa—small bells; *paryastam*—surrounding the waist; *lasat-kāñcana-nūpuram*—His legs are decorated with golden ankle bells; *darśanīya-tamam*—the superexcellent feature; *śāntam*—peaceful, calm, and quiet; *manaḥ-nayana-vardhanam*—very pleasing to the eyes and the mind.

The Lord is decorated with small golden bells around His waist, and His lotus feet are decorated with golden ankle bells. All His bodily features are very attractive and pleasing to the eyes. He is always peaceful, calm, and quiet and very pleasing to the eyes and the mind.

50 पद्भ्यां नखमणिश्रेण्या विलसद्भ्यां समर्चताम्
हृत्पद्मकर्णिकाधिष्ण्यमाक्रम्यात्मन्यवस्थितम्

padbhyāṁ nakha-maṇi-śreṇyā
vilasadbhyāṁ samarcatām
hṛt-padma-karṇikā-dhiṣṇyam
ākramyātmany avasthitam

padbhyām—by His lotus feet; *nakha-maṇi-śreṇyā*—by the light of the jewellike nails on the toes; *vilasadbhyām*—glittering lotus feet; *samarcatām*—persons who are engaged in worshiping them; *hṛt-padma-karṇikā*—the whorl of the lotus flower of the heart; *dhiṣṇyam*—situated; *ākramya*—seizing; *ātmani*—in the heart; *avasthitam*—situated.

Real yogis meditate upon the transcendental form of the Lord as He stands on the whorl of the lotus of their hearts, the jewellike nails of His lotus feet glittering.

51 स्मयमानमभिध्यायेत्सानुरागावलोकनम्
नियतेनैकभूतेन मनसा वरदर्षभम्

smayamānam abhidhyāyet
sānurāgāvalokanam
niyatenaika-bhūtena
manasā varadarṣabham

smayamānam—the Lord's smiling; *abhidhyāyet*—one should meditate upon Him; *sa-anurāga-avalokanam*—one who is looking toward the devotees with great affection; *niyatena*—in this way, regularly; *eka-bhūtena*—with great attention; *manasā*—with the mind; *vara-da-ṛṣabham*—one should meditate upon the greatest bestower of benedictions.

The Lord is always smiling, and the devotee should constantly see the Lord in this form, as He looks very mercifully toward the devotee. In this way the meditator should look toward the Supreme Personality of Godhead, the bestower of all benedictions.

PURPORT: The word *niyatena* is very significant in this connection, for it indicates that one should execute the meditation practice as stated above. One should not manufacture a way of meditation on the Supreme Personality of Godhead, but should follow the authorized *śāstras* and personalities. By this prescribed method one can practice concentration upon the Lord until one is so fixed that he remains in trance, thinking always of the form of the Lord. The word used here is *eka-bhūtena,* which means "with great attention and concentration." If one concentrates on the descriptions of the bodily features of the Lord, one will never fall down.

52 एवं भगवतो रूपं सुभद्रं ध्यायतो मनः
निर्वृत्या परया तूर्णं सम्पन्नं न निवर्तते

evaṁ bhagavato rūpaṁ
subhadraṁ dhyāyato manaḥ
nirvṛtyā parayā tūrṇaṁ
sampannaṁ na nivartate

evam—thus; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpam*—form; *su-bhadram*—very auspicious;

dhyāyataḥ—meditating; *manaḥ*—the mind; *nirvṛtyā*—being freed from all material contamination; *parayā*—transcendental; *tūrṇam*—very soon; *sampannam*—being enriched; *na*—never; *nivartate*—come down.

One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, is very soon freed from all material contamination, and he does not come down from meditation upon the Lord.

PURPORT: This fixed meditation is called *samādhi,* or trance. A person constantly engaged in the transcendental loving service of the Lord cannot be deviated from meditating on the form of the Lord, as described herein. ② The *arcana-mārga,* or the devotional path prescribed in the Pañcarātra system of devotional service for worshiping the deity in the temple, makes the devotee think constantly of the Lord; ③ that is *samādhi,* or trance. One who practices in this way cannot deviate from the service of the Lord, and that makes him perfect in the mission of human life.

53 जपश्च परमो गुह्यः श्रूयतां मे नृपात्मज
यं सप्तरात्रं प्रपठन् पुमान् पश्यति खेचरान्

japaś ca paramo guhyaḥ
śrūyatāṁ me nṛpātmaja
yaṁ sapta-rātraṁ prapaṭhan
pumān paśyati khecarān

japaḥ ca—the chanting mantra in this connection; *paramaḥ*—very, very; *guhyaḥ*—confidential; *śrūyatām*—please hear; *me*—from me; *nṛpa-ātmaja*—O son of the King; *yam*—which; *sapta-rātram*—seven nights; *prapaṭhan*—chanting; *pumān*—a person; *paśyati*—can see; *khe-carān*—human beings who travel in space.

O son of the King, now I shall speak unto you the mantra which is to be chanted with this process of meditation. One who carefully chants this mantra for seven nights can see the perfect human beings flying in the sky.

PURPORT: Within this universe there is a planet called Siddhaloka. The inhabitants of Siddhaloka are by nature perfect in the yoga achievements, which are of eight varieties: one can become smaller than the smallest, lighter than the lightest, or bigger than the biggest; one can immediately get whatever he likes, one can even create a planet, etc. These are some of the yogic perfections. By virtue of the *laghimā-siddhi,* or purificatory process to become lighter than the lightest, the inhabitants of Siddhaloka can fly in the sky without airplanes or airships. It is hinted herein by Nārada Muni to Dhruva Mahārāja that by meditating upon the transcendental form of the Lord and at the same time chanting the mantra one becomes so perfect within seven days that he can see the human beings who fly in the sky.

Nārada Muni uses the word *japaḥ,* which indicates that the mantra to be chanted is very confidential. One may ask, "If it is confidential, why is it mentioned in the writing of *Śrīmad-Bhāgavatam*?" ④ It is confidential in this sense: one may receive a published mantra anywhere, but unless it is accepted through the chain of disciplic succession, the mantra does not act. It is said by authoritative sources that any mantra chanted without having been received from the disciplic succession has no efficacy.

Another point established in this verse is that meditation should be carried on with the chanting of a mantra. Chanting of the Hare Kṛṣṇa mantra is the easiest process of meditation in this age. As soon as one chants the Hare Kṛṣṇa mantra, he sees the forms of Kṛṣṇa, Rāma, and Their energies, and that is the perfect stage of trance. ⑤ One should not artificially try to see the form of the Lord while chanting Hare Kṛṣṇa, but when the chanting is performed offenselessly the Lord will automatically reveal Himself to the view of the chanter. The chanter, therefore, has to concentrate on hearing the vibration, and without extra endeavor on his part, the Lord will automatically appear.

ॐ नमो भगवते वासुदेवाय
54 मन्त्रेणानेन देवस्य कुर्याद् द्रव्यमयीं बुधः
सपर्यां विविधैर्द्रव्यैर्देशकालविभागवित्

oṁ namo bhagavate vāsudevāya
mantreṇānena devasya
kuryād dravyamayīṁ budhaḥ
saparyāṁ vividhair dravyair
deśa-kāla-vibhāgavit

oṁ—O my Lord; *namaḥ*—I offer my respectful obeisances; *bhagavate*—unto the Supreme Personality of Godhead; *vāsudevāya*—unto the Supreme Lord, Vāsudeva; *mantreṇa*—by this hymn, or mantra; *anena*—this; *devasya*—of the Lord; *kuryāt*—one should do; *dravyamayīm*—physical; *budhaḥ*—one who is learned; *saparyām*—worship by the prescribed method; *vividhaiḥ*—with varieties; *dravyaiḥ*—paraphernalia; *deśa*—according to country; *kāla*—time; *vibhāga-vit*—one who knows the divisions.

(2) What is the *arcana-mārga*?
(3) What is the Sanskrit word for constant thought of the Lord, or trance?
(4) What does it mean to say that a mantra is "confidential"?
(5) Why does one not have to artificially try to see the form of the Lord while chanting Hare Kṛṣṇa?

Oṁ namo bhagavate vāsudevāya. ⑥ **This is the twelve-syllable mantra for worshiping Lord Kṛṣṇa. One should install the physical forms of the Lord, and with the chanting of the mantra one should offer flowers and fruits and other varieties of foodstuffs exactly according to the rules and regulations prescribed by authorities. But this should be done in consideration of place, time, and attendant conveniences and inconveniences.**

PURPORT: *Oṁ namo bhagavate vāsudevāya* is known as the *dvādaśākṣara-mantra.* This mantra is chanted by Vaiṣṇava devotees, and it begins with *praṇava,* or *oṁkāra.* There is an injunction that those who are not *brāhmaṇas* cannot pronounce the *praṇava* mantra. But Dhruva Mahārāja was born a *kṣatriya.* He at once admitted before Nārada Muni that as a *kṣatriya* he was unable to accept Nārada's instruction of renunciation and mental equilibrium, which are the concern of a *brāhmaṇa.* Still, although not a *brāhmaṇa* but a *kṣatriya,* Dhruva was allowed, on the authority of Nārada, to pronounce the *praṇava oṁkāra.* This is very significant. Especially in India, the caste *brāhmaṇas* object greatly when persons from other castes, who are not born in *brāhmaṇa* families, recite this *praṇava* mantra. ⑦ But here is tacit proof that if a person accepts the Vaiṣṇava mantra or Vaiṣṇava way of worshiping the deity, he is allowed to chant the *praṇava* mantra. In the *Bhagavad-gītā,* the Lord personally accepts that anyone, even one of a low species, can be elevated to the highest position and go back home, back to Godhead, simply if he worships properly.

The prescribed rules, as stated here by Nārada Muni, are that one should accept the mantra through a bona fide spiritual master and hear the mantra in the right ear. Not only should one chant or murmur the mantra, but in front of him he must have the deity, or physical form of the Lord. Of course, when the Lord appears it is no longer a physical form. For example, when an iron rod is made red-hot in a fire, it is no longer iron; it is fire. Similarly, when we make a form of the Lord—whether of wood or stone or metal or jewels or paint, or even a form within the mind—it is a bona fide, spiritual, transcendental form of the Lord. Not only must one receive the mantra from the bona fide spiritual master like Nārada Muni or his representative in the disciplic succession, but one must chant the mantra. And not only must one chant, but he should also offer whatever foodstuff is available in his part of the world, according to time and convenience.

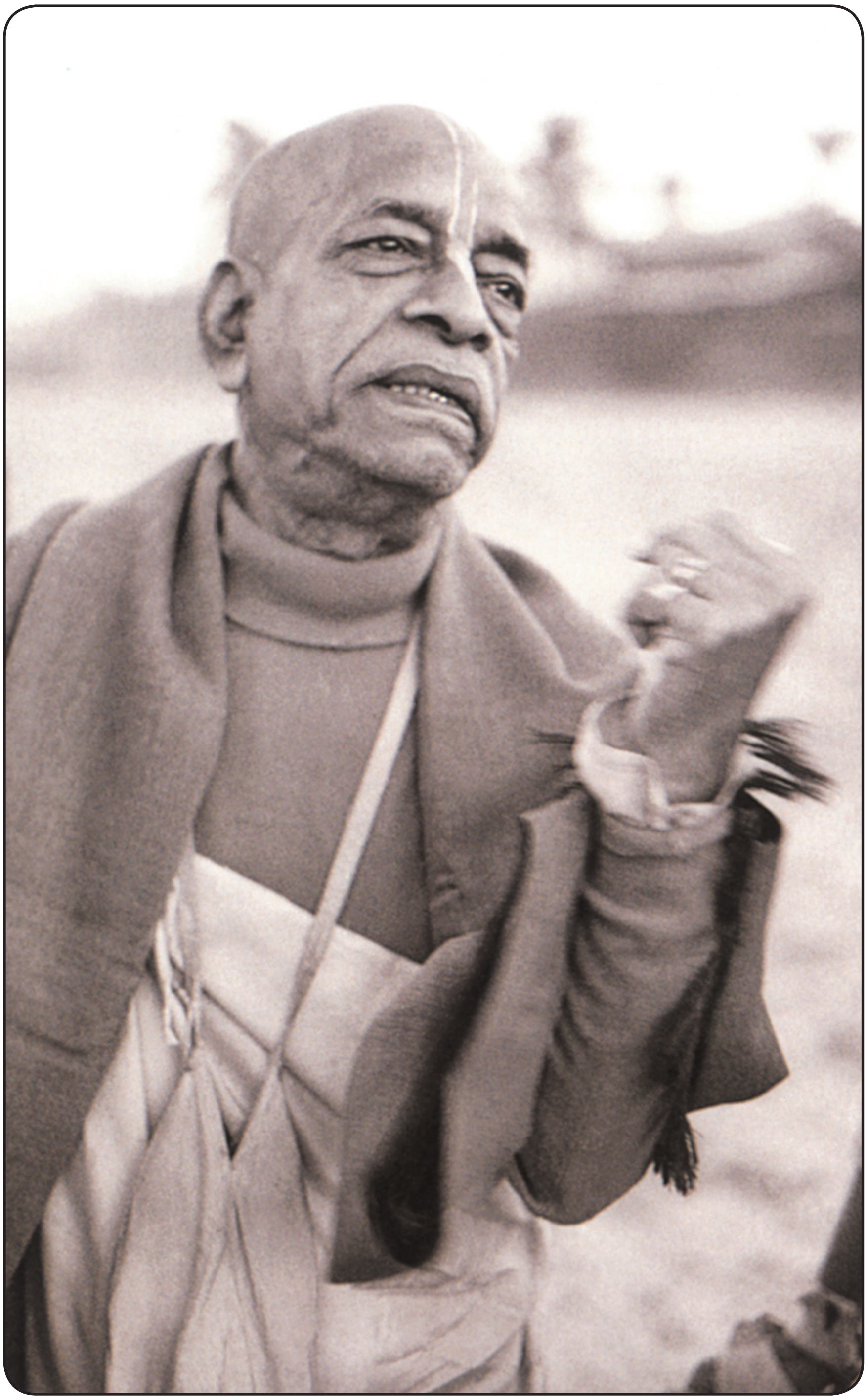
The method of worship—chanting the mantra and preparing the forms of the Lord—is not stereotyped, nor is it exactly the same everywhere. It is specifically mentioned in this verse that one should take consideration of the time, place, and available conveniences. Our Kṛṣṇa consciousness movement is going on throughout the entire world, and we also install deities in different centers. Sometimes our Indian friends, puffed up with concocted notions, criticize, "This has not been done. That has not been done." But they forget this instruction of Nārada Muni to one of the greatest Vaiṣṇavas, Dhruva Mahārāja. One has to consider the particular time, country, and conveniences. What is convenient in India may not be convenient in the Western countries. Those who are not actually in the line of *ācāryas,* or who personally have no knowledge of how to act in the role of *ācārya,* unnecessarily criticize the activities of the ISKCON movement in countries outside of India. The fact is that such critics cannot do anything personally to spread Kṛṣṇa consciousness. If someone does go and preach, taking all risks and allowing all considerations for time and place, it might be that there are changes in the manner of worship, but that is not at all faulty according to *śāstra.* Śrīmad Vīrarāghava Ācārya, an *ācārya* in the disciplic succession of the Rāmānuja-sampradāya, has remarked in his commentary that *caṇḍālas,* or conditioned souls who are born in lower than *śūdra* families, can also be initiated according to circumstances. The formalities may be slightly changed here and there to make them Vaiṣṇavas.

(6) What is the twelve-syllable mantra for worshiping Lord Kṛṣṇa?
(7) If one is not a *brāhmaṇa,* what qualifies one to chant *oṁ*?

Lord Caitanya Mahāprabhu recommends that His name should be heard in every nook and corner of the world. How is this possible unless one preaches everywhere? The cult of Lord Caitanya is *bhāgavata-dharma,* and He especially recommends *kṛṣṇa-kathā,* or the cult of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.* He recommends that every Indian, considering this task to be *para-upakāra,* or welfare activity, take the Lord's message to other residents of the world. "Other residents of the world" does not refer only to those who are exactly like the Indian *brāhmaṇas* and *kṣatriyas,* or like the caste *brāhmaṇas,* who claim to be *brāhmaṇas* because they were born in the families of *brāhmaṇas.* The principle that only Indians and Hindus should be brought into the Vaiṣṇava cult is a mistaken idea. There should be propaganda to bring everyone to the Vaiṣṇava cult. The Kṛṣṇa consciousness movement is meant for this purpose. There is no bar to propagating the Kṛṣṇa consciousness movement even among people who are born in *caṇḍāla, mleccha,* or *yavana* families. Even in India, this point has been enunciated by Śrīla Sanātana Gosvāmī in his book *Hari-bhakti-vilāsa,* which is *smṛti* and is the authorized Vedic guide for Vaiṣṇavas in their daily behavior. Sanātana Gosvāmī says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide *dīkṣā,* or initiation method, anyone can become a Vaiṣṇava. One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. This is called *dīkṣā-vidhāna.* Lord Kṛṣṇa states in *Bhagavad-gītā, vyapāśritya:* one should accept a spiritual master. By this process the entire world can be converted to Kṛṣṇa consciousness.

[*Continued in the next issue.*]

Philosophy Means Awareness of Death



The following conversation between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place on an early morning walk in Berkeley, California.

First disciple: Śrīla Prabhupāda, recently a student committed suicide here. It's happening all over the country.

Śrīla Prabhupāda: Some are publicly committing suicide, and others are silently committing suicide. If the human life is wasted for sense gratification, that is suicide. People have the opportunity for enlightenment, yet they live like dogs and cats. This is suicide.

Second disciple: One month ago there was a big story in the papers about how a student went through the archives in the Library of Congress and compiled enough information to construct an atom bomb. They concluded that, theoretically, anyone who wanted to could gather enough information from public sources and build an atom bomb.

Śrīla Prabhupāda: This is also suicide. The atom bomb manufacturer is thinking he is successful in his life by building an atom bomb, but he does not know how to save himself from death. Nothing he has done can save him from death. So what is the use of his scientific knowledge? The dog is going to die, and he is also going to die, so where is the difference?

First disciple: Incidentally, the scientists' original purpose in building the atom bomb was to prevent death—to end the Second World War as soon as possible.

Śrīla Prabhupāda: How can they

prevent death? That they do not know—how to prevent death. They can accelerate it, that's all. Here are the real problems: *janma-mṛtyu-jarā-vyādhi*—birth, death, old age, and disease. What scientist can solve these problems? These are the really fearful problems, but where is the chemist or psychologist who can solve them?

First disciple: The theory nowadays is that since Russia has so many nuclear weapons and the United States has so many, they are both afraid to use them.

Śrīla Prabhupāda: No. They must use them. That is nature's arrangement. This is not astrology; it is a natural conclusion. There is no doubt about it.

First disciple: The only difficulty is that if they use the nuclear weapons there'll be total destruction. So everyone is afraid of using them.

Śrīla Prabhupāda: Well, total or partial, that we shall see. But the weapons must be used. If the leaders want to avoid war, they must understand three items: God is the proprietor of everything, He is the enjoyer of all work, and He is the friend of everyone. But the leaders act in just the opposite way, thinking, "I am the proprietor, I am the enjoyer, and I am the friend of everyone, because I am God." This is demonic. Nixon was elected President by pretending to be a friend of everyone, but later on he proved to be an enemy. Nobody can be the friend of everyone except Kṛṣṇa.

Third disciple: But isn't a pure devotee of God a friend to all?

Śrīla Prabhupāda: Yes, because he carries the message of Kṛṣṇa. If there is a universal friend, and if somebody gives information of that universal friend, then he is also a universal friend. Kṛṣṇa is the friend of all (*suhṛdaṁ sarva-bhūtānām*), and the pure devotee tells everyone that Kṛṣṇa is his friend. Therefore, nobody can be your friend except Kṛṣṇa's representative. In the material world, "I am your enemy, and you are my enemy." This is the whole basis of the material world. But the spiritual world is just the opposite: "I am your friend, and you are my friend, because Kṛṣṇa is the dearmost friend of us both."

Third disciple: When we distribute your books, Śrīla Prabhupāda, are we trying to show people we are their friends, also?

Śrīla Prabhupāda: Oh, yes. That is being a real friend. As Caitanya Mahāprabhu says, *kota nidrā jāo māyā-piśācīra kole . . . enechi auṣadhi māyā nāśibāro lāgi' / hari-nāma mahā-mantra lao tumi māgi':* "O people, you are sleeping under the spell of *māyā* [illusion]. How long will you sleep and suffer in this material world? I have the medicine—the Hare Kṛṣṇa *mahā-mantra*—so take it and sleep no more."

First disciple: Wouldn't the threat of nuclear warfare make Kṛṣṇa consciousness easier to spread?

Śrīla Prabhupāda: The threat is already here, but people are so foolish that they are not afraid of the threat. Certainly the threat of death is already here: Everyone will die. That is the real problem, but who cares for it? People are avoiding this problem because they cannot make any countermeasure.

Fourth disciple: Śrīla Prabhupāda, we constantly hear from you and your books that we will die and that we must learn how to face this. But still, even as your disciples, we're not so convinced. We've been brought up in a culture that hides death. Particularly here in America, we rarely see death.

Śrīla Prabhupāda: You think you'll not die?

Fourth disciple: I know I will, but how can we come to the platform of realizing that?

Śrīla Prabhupāda: Everyone is dying. Your mother is dying, your father is dying, your friends are dying—and still you cannot understand? Then how will it be possible to make you understand? Every day, every moment, so many men and animals die. Death is inevitable, but still you are thinking, "I'll not die." And this is our real problem. Nobody wants to die, but everyone is dying. This problem the rascal scientists cannot solve.

Sometimes we see a dog swimming in the Pacific Ocean and think, "Oh, let me grab hold of the dog's tail, and I shall cross the ocean." Similarly, those who are thinking the so-called scientists and philosophers will solve the problems of birth, death, old age, and disease are exactly like those who are trying to cross the Pacific Ocean by holding on to the tail of a dog. The scientists are like dogs, and to catch hold of their tails is hopeless.

First disciple: So one must become convinced of the reality of death through philosophy?

Śrīla Prabhupāda: At the present moment philosophy means "mental concoction." But real philosophy means to find out reality. That is philosophy. Not "I think like this, he thinks like this, he thinks like that." This is mental concoction. Real philosophy is what Kṛṣṇa says in *Bhagavad-gītā: janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam,* "Always remember that there is death, that there is birth, that there is old age and disease, and try to save yourself from these by becoming Kṛṣṇa conscious." This is philosophy.

WHATEVER HAPPENED TO "IN YOUR OWN WORDS"?

Replies to the last two questions for "In Your Own Words" were somehow lost in cyberspace. We apologize to all those whose answers to the questions were lost—and to readers who've been missing this department. We want to continue it. Here's the next question:

Which devotee in the *Śrīmad-Bhāgavatam* inspires you the most, and why?

To reply, go to Krishna.com/inyourownwords. Please keep your answer to under 150 words. Replies will appear in our May/June issue. Deadline for submissions is February 15.

Hare Kṛṣṇa
Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa
Hare Hare
Hare Rāma
Hare Rāma
Rāma Rāma
Hare Hare

PRONUNCIATION:
ha-ray, krish-na, ra-ma
(rhymes with "drama")

Yamarāja Dāsa

Self-Realization
Self-Reali

Yamarāja Dāsa

Brāhmaṇa by Qualifications

According to Lord Kṛṣṇa, no one is born a brāhmaṇa; *the title must be earned.*

by Narasiṁha Swami Dāsa
(S.G.N. Swamy, Ph.D.)

śamo damas tapaḥ śaucaṁ
kṣāntir ārjavam eva ca
jñānaṁ vijñānam āstikyaṁ
brahma-karma svabhāva-jam

"Peacefulness, self control, austerity, purity, tolerance, honesty, knowledge, wisdom, and religiousness—these are the natural qualities by which *brāhmaṇas* work."
—*Bhagavad-gītā* 18.42

PEOPLE WHO study the history of India, its culture and traditions, know of its caste system. In the last chapter of the *Bhagavad-gītā,* Lord Kṛṣṇa distinguishes occupations as those of the intellectual, the administrator, the farmer or merchant, and the laborer (*brāhmaṇa, kṣatriya, vaiśya,* and *śūdra* respectively). This classification enables people to work according to their natures. Unfortunately, it is misunderstood and misapplied in India in the so-called caste system.

Lord Śrī Kṛṣṇa introduces the priestly or intellectual class of people as *brāhmaṇas,* characterized by the inherent qualities given in the text quoted above. Just as a judge's son is not a judge unless he qualifies himself as a judge, a *brāhmaṇa's* son is not a *brāhmaṇa* unless he possesses the brahminical qualities. The same principle applies to *kṣatriyas, vaiśyas,* and *śūdras,* unlike in the hereditary caste system.

Natural occupational divisions exist in every country. For example, every religion has a priestly class akin to the *brāhmaṇas.* To highlight their importance in society, in this article we shall consider the members of the priestly class in any religion to be *brāhmaṇas.* From that point of view, the instructions of the *Bhagavad-gītā* are universal, even though they originated in India. To lead people to the correct path, where they will live a pious life that gradually leads them towards God, the priestly class is required.

Every society, all over the world, has the intelligent or priestly class, the administrative class, the mercantile class, and the worker class. One can easily classify people in every country into such four classifications based on their inherent nature (*svabhāva*) or occupation. The member of the intelligent group of human beings need not be hereditary *brāhmaṇas.* To honestly determine who is a real *brāhmaṇa,* it is best to understand clearly the brahminical qualities.

Teaching others about spiritual life is one of the primary duties of a brāhmaṇa.

The Vedic literature tells us that there are three modes of material nature: goodness, passion, and ignorance. These modes influence all aspects of the material energy, including people’s natures, and are the basis of the four classifications of society. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (4.13): *cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ:* “According to the three modes of material nature and the work associated with them, the four divisions are created by Me.”

Śrīla Prabhupāda in his purport to *Bhagavad-gītā* 14.6 describes the *brāhmaṇa* as a person in the mode of goodness, wiser than others, not affected by material miseries, having a sense of advancement in material knowledge, and therefore having a greater sense of happiness.

A real brāhmaṇa is peaceful in all circumstances, calm even when provoked. Convinced that the Lord is always protecting him, he is fearless.

All other members of society should treat a qualified *brāhmaṇa* as a spiritual guide. The *brāhmaṇa’s* qualities and instruction lead people to a pious life and God consciousness.

Let us discuss the qualities listed by Lord Śrī Kṛṣṇa.

Peacefulness (*Śamaḥ*)

A real *brāhmaṇa* is peaceful in all circumstances, calm even when provoked. Convinced that the Lord is always protecting him, he is fearless. In executing his duties, he is not impulsive in reacting to criticism.

Bhagavad-gītā (2.71) states, “A person who has given up all desires for sense gratification, who lives free from desires, who has given up all sense of proprietorship and is devoid of false ego—he alone can attain real peace.” Śrīla Prabhupāda comments that “desire for becoming Kṛṣṇa conscious is actually desirelessness” and that “a materially desireless person knows that everything belongs to Kṛṣṇa (*īśāvāsyam idaṁ sarvam),* and therefore he does not falsely claim proprietorship over anything.”

A real *brāhmaṇa* is peaceful in all circumstances because, having surrendered to Kṛṣṇa, He is assured of Kṛṣṇa’s protection. In *Bhagavad-gītā,* Chapter Five (Karma-yoga—Action in Kṛṣṇa Consciousness) Kṛṣṇa gives the formula for peace:

bhoktāraṁ yajña-tapasāṁ
sarva-loka-maheśvaram
suhṛdam sarva-bhūtānāṁ
jñātvā māṁ śāntim ṛcchati

“A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.*”* A *brāhmaṇa* who understands the purpose of this text is not only peaceful himself but also spreads peace all around him. He teaches the essence of peacefulness from *Bhagavad-gītā, Śrīmad-Bhāgavatam,* and other bona fide scriptures.

Self-control (*Damaḥ*)

A *brāhmaṇa* exhibits self-control in his attitude, behavior, and talks with others. Śrīla Prabhupāda writes, “Self-control means that one should not accept anything which is detrimental to the path of spiritual progress. One should get accustomed to this and reject anything which is against the path of spiritual progress.” (*Bhagavad-gītā* 13.8, Purport)

Self-control as applied to a married *brāhmaṇa* also refers to his following the scriptural restrictions on sex.

Austerity (*Tapaḥ*)

A *brāhmaṇa* is recognized by his austerities in attending to bodily needs, such as eating, sleeping, and family life. He has to perform austerities in bathing, fasting, speaking, and rising early in the morning.

Bhagavad-gītā (17.15) explains the austerity of speech: “Austerity of speech consists in speaking words that are truthful, pleasing, beneficial, and not agitating to others, and also in regularly reciting Vedic literature.”

Also, the *brāhmaṇa’s* sacrifices must be performed according to the instructions in the scriptures and should always be in the mode of goodness.

Purity (*Śaucam*)

When we take birth in the material world, the three modes of material nature instantly contaminate us. That is, we are “conditioned.” We falsely believe we are a product of material nature and assume we are our body. A *brāhmaṇa* has to practice overcoming the bodily concept of life. To become pure is to remove the contamination of false ego.

Śrīla Prabhupāda in his Introduction to *Bhagavad-gītā As It Is* writes, “Purified consciousness means acting in accordance with the instructions of the Lord.”

Tolerance (*Kṣāntiḥ*)

Caitanya Mahāprabhu has defined tolerance in His *Śrī Śikṣāṣṭaka* (3):

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

“One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.” A tree tolerates silently even when cut or mishandled.

With various instructions from the scriptures, a *brāhmaṇa* has to constantly practice tolerance when faced with the inevitable criticism, insults, and dishonor experienced in material life.

Honesty (*Ārjavam*)

A *brāhmaṇa* must be honest. To speak the truth always and to uphold the facts as they are form his honest character. A *brāhmaṇa* must also avoid giving in to the human propensity to cheat.

Knowledge (*Jñānam*)

A *brāhmaṇa* should be a repository of spiritual knowledge so that he can guide others in spiritual matters. This knowledge should be from authentic scriptures like *Bhagavad-gītā, Śrīmad-Bhāgavatam,* and others. He should be able to quote from scriptures to present the essence of knowledge. Śrīla Prabhupāda writes that by scriptural knowledge one can remain steady in his convictions but by mere academic knowledge one can be easily deluded and confused by apparent contradictions.

Spiritual knowledge is one of the most essential qualifications of a *brāhmaṇa.* It not only removes illusion from his mind but also enables him to show others how to escape illusion. Such knowledge, called *vidyā,* makes him peaceful, pure, and self-satisfied. Knowledge of the self makes him self-realized.

Wisdom (*Vijñānam*)

In the spiritual sense, wisdom is the ability to discriminate between matter and spirit. A *brāhmaṇa* has to guide others in brahminical culture and the quest for self-realization.

Religiousness (*Āstikyam*)

A *brāhmaṇa* must be religious in following the instructions of Lord Kṛṣṇa.

Śrīla Prabhupāda in his Introduction to *Bhagavad-gītā As It Is* writes: “The English word *religion* is a little different from *sanātana dharma*. Religion conveys the idea of faith, and faith may change. One may have faith in a particular process, and he may change this faith and adopt another, but *sanātana dharma* refers to the activity which cannot be changed.”

A *brāhmaṇa* has to be aware of the Vedic injunctions and be able to guide others in matters of religion. Simply following the rituals without understanding the significance of religion is of little use.

Brahmanism and Vaiṣṇavism

Śrīla Bhaktivinoda Ṭhākura says that Brahmanism is a step towards Vaiṣṇavism because Brahmanism is a stage of qualification of a Vaiṣṇava and because Vaiṣṇavism is the fruit of Brahmanism. Vaiṣṇavas are of a higher class than *brāhmaṇas,* as they have surpassed *brāhmaṇas* in brahminical qualities. Vaiṣṇavas are of the highest standard of devotional practice and instruction.

The brahminical requirements specified by Lord Kṛṣṇa seem most difficult to obtain for someone aspiring to be a *brāhmaṇa* today. In spiritual circles it is generally said that in Kali-yuga, our present fallen age, to find a qualified *brāhmaṇa* is very rare. But becoming a *brāhmaṇa* and then a Vaiṣṇava is possible with conscious and constant practice and the Lord’s mercy.

Narasiṁha Swami Dāsa (Dr. S.G.N. Swamy), a disciple of His Holiness Jayapatāka Swami, holds a Ph.D. in engineering management. He served at ISKCON Jakarta, Indonesia, for about sixteen years and has served at ISKCON Sri Jagannath Mandir in Bangalore for the past nine years. He lives with his wife, Vatsala Rādhā Devī Dāsī.

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COW PROTE

Representatives from Hare Kṛṣṇa farms meet to discuss their progress in fulfilling Śrīla Prabhupāda's vision of self-sufficiency.

by Chāyā Devī Dāsī

Trilokātma Dāsa

Chāyā Devī Dāsi

"Jiva, *dijo*! Jiva, *chehi*!"

JIVA THE OX hears the commands of Balabhadra Dāsa, moves forward, and then turns to the left. After several repetitions of these commands, Balabhadra takes Jiva to his stall, where he gently brushes and gently talks to him. Jiva's partner, Dharma, is standing in the adjoining stall, waiting for his turn to show what he remembers from his previous lesson.

Jiva and Dharma are a pair of three-year-old Jersey oxen at Krišnův Dvůr, the Hare Kṛṣṇa farm in the Czech Republic. Balabhadra Dāsa is ISKCON's global minister for cow protection and agriculture. Premadhatta Dāsa, Jiva and Dharma's teamster, was learning by watching Balabhadra train Jiva and Dharma to basic voice commands. Sweet, handsome, and gentle, Jiva and Dharma are to be the farm's next working ox team. They are part of a herd of fourteen protected

CTION *in Europe*

Ādi Rādhikā Devī Dāsī (far left) pets the ox Thakurji at New Vraja-dhāma, the Hare Kṛṣṇa farm in Hungary. At left: the oxen of Bhaktivedanta Manor in England.

cows living at Krišnův Dvůr.

Varṇāśrama Dāsa, president of Krišnův Dvůr, and his wife Padmamukhī Dāsī introduced us to Rasalila and Tungi—cows that give milk but have never given birth to a calf, seemingly defying the laws of nature. Because of her hip problems, the devotees never bred Rasalila, but she has been giving milk for ten years. Tungi just started giving milk before our visit. Premadhatta heard her mooing loudly in the pasture and rushed to her. Her milk bag was full, and she obviously wanted someone to milk her to relieve the pressure. Lifetime cow protection creates such peace and contentment in a cow that she can give milk without birthing.

It's inspiring to see cows protected in a country like the Czech Republic, so far from India, where cow protection originated. The

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The temple at Krišnův Dvůr (left and bottom left), in the Czech Republic, uses minimal electricity (generated by solar panels) and is heated with local wood. Below: Govindanandana Dāsa, head of the cow department at New Vraja-dhāma, drives the oxen Haladhara and Thakurji from the "cow palace" to the temple.

Trilokātma Dāsa

credit goes to Śrīla Prabhupāda, who imparted Kṛṣṇa consciousness everywhere during his extensive travels.

ISKCON has several farms in Europe. At the first annual ISKCON EU Farm Conference, held last May, Hare Kṛṣṇa farmers attended from England, Belgium, Germany, Czech Republic, Slovakia, Poland, Sweden, and Hungary. Even then, not all the cow protection farms in Europe were represented. Many of these devotee cowherds and farmers serve their farms in rural settings far from a bustling city temple. They perform their service with little recognition and applause, but their reward is in their service to the cows and the land and in living in a spiritual atmosphere, enjoying a peaceful, healthy life close to the land and the cows.

The conference, organized by Śyāmasundara Dāsa, ISKCON's European minister for cow protection and agriculture, was a first step toward increasing enthusiasm and support for cow-protection farms in Europe. In that attempt, it was a success, with the devotees leaving inspired and hopeful for the future.

Cows at the Manor

Śyāmasundara is the manager of the *goshalla* (cow sanctuary) at Bhaktivedanta Manor in England. Before we arrived in the Czech Republic at the Krišnův Dvůr farm, which hosted the conference, we stopped at Bhaktivedanta Manor.

"Bhima, get up! Bala, get up!"

Śyāmasundara Dāsa was taking us on a tour of the Manor grounds when down the lane came an oxcart full of happy guests enjoying their open-air sightseeing tour. The rural charm of the bullock carts attracts guests to the Manor.

The oxen not only pull guest carts, but they also pull farm machinery in the Manor's fields.

In December 2007, the Royal Society for the Protection of Cruelty to Animals (RSPCA), without permission from the devotees and against their expressed wishes, euthanized Gangotri, an ailing cow living at the Manor. The heartwrenching event motivated the devotees of the Manor to approach the English government to recognize the practice of cow protection. The devotees are arguing the importance of the cow in India's culture and faith.

England's and India's views of the cow differ greatly. To the Western mind, the cow's importance is in supplying meat and milk. The cow is a commercial commodity. To the Eastern mind, the cow is our mother, the bull our father. The cow gives milk—known as "the miracle food" when free of growth hormones and antibiotics. To produce this miracle food, the cow eats only grass. She takes so little from us and gives us so much, a true example of motherhood. The bull pulls the plow in the fields, preparing the soil for seeds that produce delicious vegetables and grains. Like a father, the bull is providing for us.

Both the cow and bull produce manure, which has been scientifically proven to contain numerous nutrients, good not only for the soil but for our health as well. Cow urine, often combined with herbs, cures many human ills and serves as a pesticide and herbicide. Cow dung is also used as fuel, by either burning it directly or processing it in biogas systems to make methane. The bull not only plows the fields, but he can power generators, sawmills, and other machines. Protecting cows makes sense, since the cow and bull provide our essential foods, as well as medicines, fertilizer, pesticides, herbicides, and ox-power.

The Western mind, however, has not yet opened to the many practical and spiritual benefits of the cow to human society.

The Moral Imperative Of Cow Protection

Śrīmad-Bhāgavatam (1.16.18) describes the following incident: "The personality of religious principles, Dharma, was wandering about in the form of a bull. And he met the personality of earth in the form of a cow who appeared to grieve like a mother who had lost her child. She had tears in her eyes, and the beauty of her body was lost. . . ."

Śrīla Prabhupāda comments:

> The bull is the emblem of the moral principle, and the cow is the representative of the earth. When the bull and the cow are in a joyful mood, it is to be understood that the people of the world are also in a joyful mood. The reason is that the bull helps production of grains in the agricultural field, and the cow delivers milk, the miracle of aggregate food values. The human society, therefore, maintains these two important animals very carefully so that they can wander everywhere in cheerfulness. But at the present moment in this age of Kali both the bull and the cow are now being slaughtered and eaten up as foodstuff by a class of men who do not know the brahminical culture. The bull and the cow can be protected for the good of all human society simply by the spreading of brahminical culture as the topmost perfection of all cultural affairs. By advancement of such culture, the morale of society is properly maintained, and so peace and prosperity are also attained without extraneous effort. When brahminical culture deteriorates, the cow and bull are mistreated. . . .

Aiming at Self-Sufficiency

Six of us arrived from England at the New Vraja-dhāma community. Besides me, in our group were Balabhadra Dāsa, Śyāmasundara Dāsa, Gaura Puruṣa Dāsa (Bhaktivedanta Manor farm supervisor), Katarina (cow milker, nurse for Gangotri), and Wenda Sehata (runs the Hugletts Wood Ahimsa Farm, a cow sanctuary in East Sussex,

Chāyā Devī Dāsī

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Gaura Śaktī Dāsa (above), president of New Vraja-dhāma, talks about garden production at Krišnův Dvůr. The EU Cow Conference seminars took place in the restaurant of the Krišnův Dvůr temple (far left). At left, Balabhadra Dāsa, Varṇāśrama Dāsa (president of Krišnův Dvůr), and his wife Padmamukhī Devī Dāsi talk about the cow Rasalila, who has never been impregnated but has been giving milk for ten years.

England). The New Vraja-dhāma temple sits on a rise, with the devotees' homes leading to the temple. Hosted at various devotees' homes, we lived without electricity, except for some of us who had solar power.

Balabhadra Dāsa gave the opening address at the conference. He spoke of ISKCON's need for a social structure to provide a haven from the outside world, a setting where devotees can live and raise their children peacefully so they too can be Kṛṣṇa conscious. Śrīla Prabhupāda envisioned such a social structure within farm life, or village life, with the cows and land providing all necessities. Our farm communities are therefore required, as they are the starting point for developing self-sufficiency.

In a 1974 letter, Śrīla Prabhupāda wrote:

> Our farm projects are an extremely important part of our movement. We must become self-sufficient by growing our own grains and producing our own milk, then there will be no question of poverty. So develop these farm communities as far as possible. They should be developed as an ideal society depending on natural products not industry. Industry has simply created godlessness, because they think they can manufacture everything that they need. Our *Bhagavad-gītā* philosophy explains that men and animals must have food in order to maintain their bodies. And the production of food is dependent on the rain, and the rain of course is dependent on chanting Hare Kṛṣṇa. Therefore let everyone chant Hare Kṛṣṇa, eat nicely, and keep their bodies fit and healthy. This is ideal life style.

Trilokātma Dāsa

As gas prices drive up the cost of food, and living in general, more people will see farms as the answer to an ever more difficult life. Instead of stretching the budget to buy the simplest foods, people can grow their own food, assured of fresh quality. Instead of traveling many gasoline-burning miles to work, they can work on the farm to provide their necessities. Instead of driving to the supermarket to buy milk full of growth hormones and antibiotics, they can milk their own naturally raised cow. Instead of breathing contaminated city air, they can breathe fresh air for a healthier life. On farms, material life is simplified, leaving time to contemplate the spiritual meaning of life.

In Mauritius, 1975, Śrīla Prabhupāda said, "Otherwise the idea which I am giving, you can start anywhere, anywhere, any part of the world. It doesn't matter. Locally you produce your own food. You get your own cloth. Have sufficient milk, vegetables. Then what more do you want? And chant Hare Kṛṣṇa. This is Vedic civilization: plain living, high thinking."

Of the ISKCON farms in Europe, New Vraja-dhāma is the most advanced in self-sufficiency. The conference included a tour of the New Vraja-dhāma operation, given by Gaura Śakti Dāsa, president of the farm community. From June through October, the community of 120 consumes only fresh produce from the farm, and during the winter months they are self-sufficient in grains and potatoes. The devotees recently built a winter storage unit with three chambers, each 150 feet by 20 feet. Two thousand fruit trees produce a variety of fruits, and eight devotees care for the five acres of vegetables. Five trained teams of oxen are active and perform most of the farm work.

"Haladhara, Thakur, *gaccha*! Haladhara, Thakur, *vama*!"

Ox handlers at New Vraja-dhāma use Sanskrit words for voice com-

mands. Antardhī Dāsa, a New Vraja-dhāma teamster, demonstrated his control over the young ox team with the help of voice commands. During our first-day tour, he showed a young team training, but the next day, we watched a fully trained mature ox team mow a field. The young team does light work. We saw them proudly pull a cartload of garbage.

The guided tours were an inspiration because they showed the possibilities for every ISKCON farm. Other farms also gave presentations. Varṇāśrama Dāsa talked about the successful flourmill business that helps support the Czech farm, where the devotees produce all their own flour from the grain they grow. They also sell some flour, and they make cookie *prasādam,* which they sell and distribute. Haladhara Dāsa, from the Cornwall farm project in England, gave a presentation on the Govardhan Whole Food business that helps support their project. Salad boxes, which cost little to produce, are profitable.

Eight devotees maintain the five-acre organic vegetable garden at New Vraja-dhāma (left). Below: products of New Vraja-dhāma's fields and garden.

Trilokātma Dāsa

Trilokātma Dāsa

Besides food production, conference attendees discussed building methods and housing.

Spiritual Importance

Trilokātma Dāsa

Balabhadra Dāsa and Śivarāma Swami, an ISKCON guru, governing body commissioner, and the spiritual leader of New Vraja-dhāma, spoke about the spiritual importance of farm projects. Śivarāma Swami said that to have cow protection one must have cow protectors and the cow protectors must be protected so they can protect the cows. To provide this protection and allow it to thrive, there is need for the social system of *varṇāśrama,* in which cow protection is an integral part. As explained by Balabhadra Dāsa, the entire cycle of preparing the land with the oxen, planting the seed, nurturing the plant, harvesting it, and then offering it to Rādhā-Śyāmasundara, the presiding deities at New Vraja-dhāma, is the perfec-

Varṇāśrama Dāsa (left) shows how to get the most efficiency from the ox-power mower. Antardhī Dāsa mows a field with trained oxen (far left) and trains young oxen in the barnyard (bottom left).

Chāyā Devī Dāsī

tion of devotional life.

As we left Europe for our farm in the USA, we carried with us gifts of food for our trip. Cookies and baked goods from grains grown on the Krišnův Dvůr farm in Czech Republic, as well as preserved fruits and honey grown and produced at the New Vraja-dhāma farm in Hungary, were reminders of how healthy and delicious homegrown foods can be, especially in comparison to airplane dining.

We have some cookies left, and we're carefully rationing them. They're reminders of the European devotees who have seriously taken to heart Śrīla Prabhupāda's vision of Kṛṣṇa conscious simple living and high thinking—centered on the land, the cows, and Kṛṣṇa.

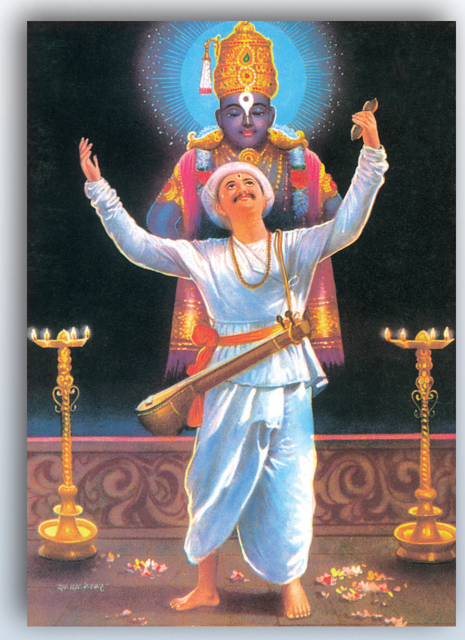
To learn more about ISCOWP, visit www.iscowp.org.

Tukārāma

Saint of Pandharpur

by Lokanāth Swami

A seventeenth-century Kṛṣṇa devotee spread the chanting of the holy names in western India.



Words are the only jewels I possess
Words are the only clothes I wear
Words are the only food that sustains my life
Words are the only wealth I distribute among people
Says Tuka, witness the Word, He is God
I worship Him with my words
—Śrī Tukārāma

ŚRĪ TUKĀRĀMA (CE 1609–1650) was a saint-poet of towering stature, and his pervasive influence in Marathi language, culture, literature, and spirituality is celebrated in thousands of *abhaṅgas* (devotional poems) throughout the west Indian state of Maharashtra. His followers say that his devotional accomplishments are so colossal that to describe them, many future generations of translators and commentators will have their pens occupied for centuries to come. In a sense, Tukārāma is a saint-poet who belongs more to the future than to a specific historically bound past.

Birth and Ancestry

Śrī Tukārāma was a distinguished devotee of Lord Viṭṭhala (or Viṭhobā), the Kṛṣṇa deity worshiped in Pandharpur, Maharashtra. Born in Dehu, a lively village on the banks of the holy river Indrayani, Saint Tukārāma was the son of two devotees of Lord Viṭṭhala: Bolhoba and his wife, Kanakai. Dehu, near Pune, is referred to as *jagrut sthān,* "an abode of live divinity." For centuries the devoted residents of Maharashtra have sung, "Praise be to the village of Dehu, and praise be to Pandharpur, for Lord Viṭhobā Himself dwells there."

Nearly five thousand years before Saint Tukārāma was born, when Kṛṣṇa was the ruler of Dwarka, a pure devotee named Śrī Puṇḍalīka lived in Pandharpur. During that time, Lord Kṛṣṇa's queen Rukmiṇīdevī left her palace in Dwarka, as she was upset with Lord Dvārakādhīśa (Kṛṣṇa). She traveled to Pandharpur Forest, and Lord Dvārakādhīśa followed her there, both to find her and to see His devotee Puṇḍalīka.

On the scenic banks of the Chandrabhaga River, near ISKCON Pandharpur, Puṇḍalīka, who was serving his Vaiṣṇava parents, saw the charming Lord Dvārakādhīśa resting His lotus hands on His slender waist. Śrī Pundalīka asked the Lord to wait while he finished his duties. He then offered the Lord a brick to stand on. Thus, Lord Dvārakādhīśa became known in Pandharpur as Lord Viṭṭhala, "the Lord who stands on a brick." The Lord waited by the door for His devotee, with His lotus hands on His eternally curvy hips. Still today, Lord Viṭṭhala stands like this in the Pandharpur temple, waiting for us to come back to Him.

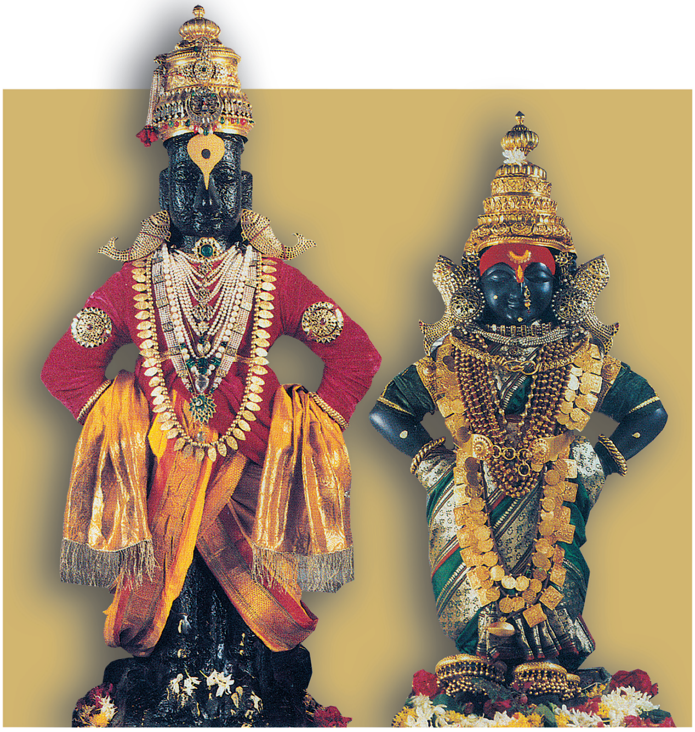
For centuries, millions of devotees have worshiped Lord Viṭṭhala within the ancient Viṭṭhala Mandir in Pandharpur. Rakhumai, as Śrīmatī Rukmiṇīdevī is known here, stands faithfully beside Him on her own altar. Garuḍa, the Lord's dedicated bird-carrier, stands peacefully with folded hands in front of Lord Viṭṭhala. At the entrance of the

Pilgrims bathe in the holy Chandrabhaga River in Pandharpur during the annual festival in which the form of Śrī Tukārāma is carried here from his birthplace. Inset: Tukārāma and Lord Viṭṭhala.

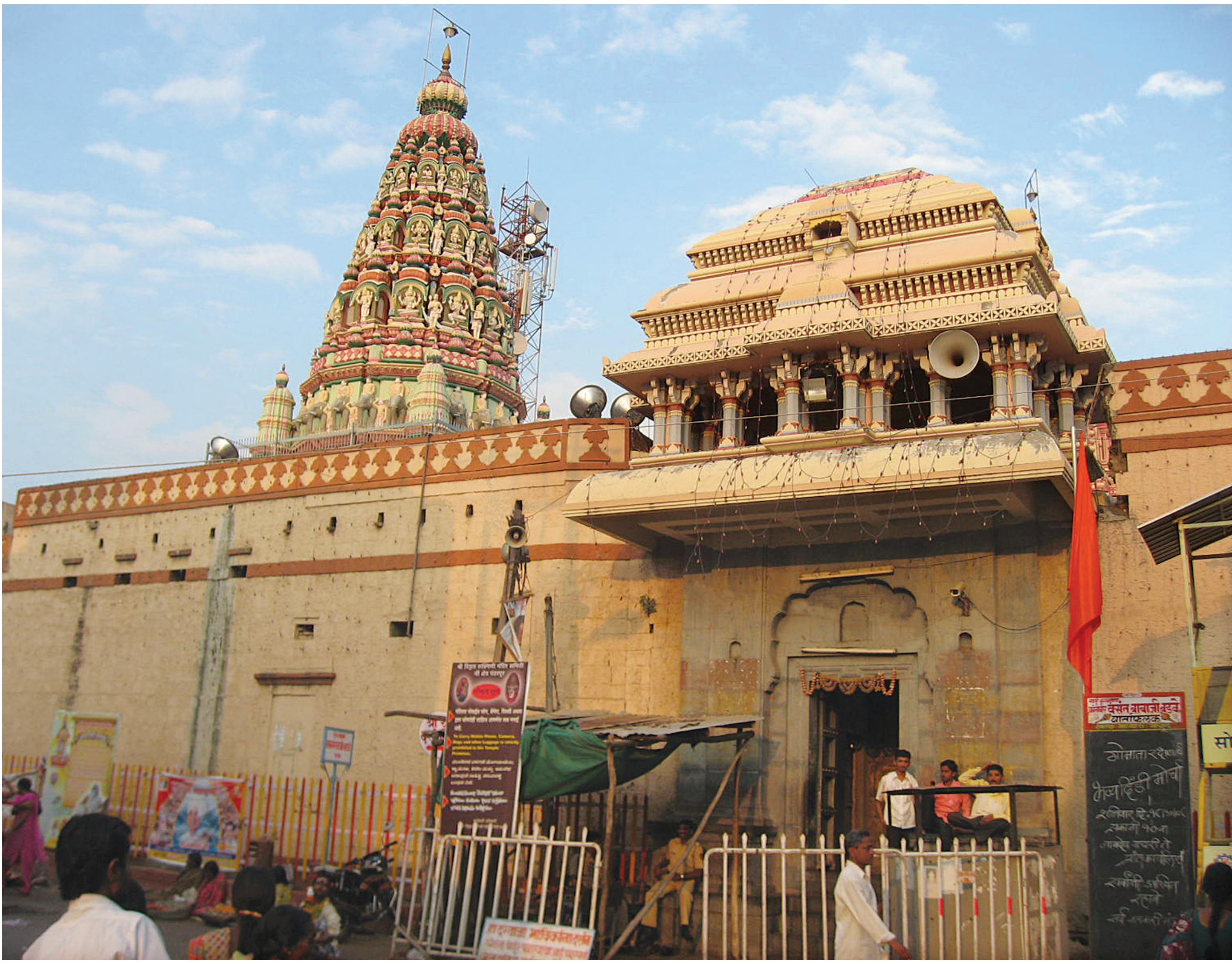
temple sits Śrī Vighnarāja, or Gaṇeśa.

During the time of Saint Tukārāma, Muslims reigned in southern India and were constantly at war with each other. The rulers enjoyed the privileges of stolen royalty while their warriors plundered villages.

In spite of the difficult political situation, Śrī Tukārāma's childhood was spent in comfort and luxury. Later his life changed from material prosperity to abject poverty. With great courage, resilience, and unshakable faith in Lord Viṭṭhala, Śrī Tukārāma faced the death of his parents, wife, and son. After the devastating sorrow of losing his family, he had to endure even further gruelling pangs of material



Lord Viṭṭhala (at left, with Rukmiṇī Devī) has been worshiped in Pandharpur since Lord Kṛṣṇa's time on earth. Below: an entrance to Lord Viṭṭhala's temple. At right, Garuḍa bears Śrī Tukārāma on a seat of honor above a temple door.



Sarvasākṣī Dāsa

miseries. Still, he remained fixed at the lotus feet of his best friend and almighty protector, Lord Viṭṭhala.

Soon after Śrī Tukārāma's parents died, severe drought and famine struck his village. He had to struggle to make ends meet. It was during this calamity that his wife and son died from starvation. These relentless hardships convinced Tukārāma of the temporary nature of earthly pursuits. In a mood of quiet prayer, he climbed Bhamgiri Mountain to seek solace from the Lord.

Although attacked by snakes and wild animals, he was determined to stay there until he had found the eternal truth. After fifteen days of seclusion, fervent prayer, and calls for his Lord's attention, Śrī Tukārāma received Lord Viṭṭhala's audience. Pleased by Tukārāma's *bhakti,* Lord Viṭṭhala bestowed upon him the eternal truth and love of Godhead.

Saint Tukārāma has written, "I lived on Bhamgiri Mountain and concentrated all my faculties on Him. Snakes, scorpions, and tigers attacked me; there was trouble everywhere. It was on the fifteenth day that revelation came: I met Viṭhobā. I was then inspired to versify, and in my mind I put my hands around Lord Viṭhobā's feet."

Initiation

Śrī Tukārāma states in his *abhaṅgas* that he received the guru-mantra containing the holy names of Kṛṣṇa, Rāma, and Hari—names of God in the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. (*Hare* is the vocative form of both *Harā* and *Hari.*)

Tukārāma has revealed through his renowned devotional writings that he received his mantra through the medium of a dream from a divine personality he called "Raghava Caitanya, Keshava Caitanya." Scholars and historians cite evidence that Saint Tukārāma had some mystical connection with Caitanya Mahāprabhu. Gauḍīya Vaiṣṇavas (followers of Lord Caitanya) believe that Śrī Caitanya Mahāprabhu initiated Śrī Tukārāma by way of this transcendental dream.

Śrīla Prabhupada writes in his introduction to *Śrīmad-Bhāgavatam:* "Saint Tukārāma, after initiation by the Lord, overflooded the whole of the Maharashtra province with the *saṅkīrtana* movement, and the transcendental flow is still rolling on in the southwestern part of the great Indian peninsula."

Sunil Rao

As Śrī Tukārāma's meditation on Lord Viṭṭhala became increasingly more profound, he began writing and reciting verses called *abhaṅgas,* which encapsulated the essence of ancient *śrutis* and *śāstras.* As Śrīla Prabhupāda writes in the foreword to *Songs of the Vaiṣṇava Ācāryas,* "Songs composed by the *ācāryas* are not ordinary songs. When chanted by pure Vaisnavas, who follow the rules and regulations of Vaiṣṇava character, they

are actually effective in awakening the Kṛṣṇa consciousness dormant in every living entity."

Saint Tukārāma continuously sang the Lord's praises in his mother tongue of Marathi, composing over 4,500 *abhaṅgas.* Many of these are reflections of events in his life, which make them somewhat autobiographical. However, there is an unmistakeable clear focus on Lord Pāṇḍuraṅga (Viṭṭhala), Lord of Pandharpur.

Śrī Tukārāma regularly went on *saṅkīrtana* pilgrimage from Dehu to Pandharpur, along with thousands of his followers. Along the way he would stop and enlighten the crowds, which would increase from village to village. Always crying out to the Lord with his loving *abhaṅgas,* Tukārāma used his *bhakti* poetry to encourage everyone to take up a God-centered life.

Śrī Tukārāma's public discourses focused on offering one's daily life as service to the Lord. Tukārāma worked for the enlightenment of society and emphasized *saṅkīrtana,* chanting the Lord's holy names, rather than ritualistic observances or the mechanical study of the *Vedas.* Singing, dancing, and playing musical instruments, Saint Tukārāma and the crowds he drew would happily walk over two hundred kilometers to Paṇḍharpur.

Śrīla Prabhupāda writes, "Tukārāma Ācarya became very famous in the Maharashtra province, and he spread the *saṅkīrtana* movement all over the province. The *saṅkīrtana* party belonging to Tukārāma is still very popular in Bombay and throughout the province of Maharashtra, resembling the Gauḍīya-Vaiṣṇava *saṅkīrtana* parties in the chanting of the holy names of the Lord, accompanied by *mṛdaṅgas* and *karatalas."* (*Caitanya-caritāmṛta, Madhya-līlā,* 9.282, Purport)

I once wrote to Śrīla Prabhupada to report on the progress our traveling *saṅkīrtana* party was making in Maharashtra. Śrīla Prabhupada was extremely pleased with the village-to-village tour, which is now an annual festival.

In his reply to my letter, His Divine Grace wrote, "The whole of India and specifically your Maharashtra are enthused with Kṛṣṇa. Now you have to revive their Kṛṣṇa consciousness. This is Tukārāma's country, but they are all becoming bad politicians. So, revive them by the process of the *saṅkīrtana* movement. I am very glad that you are preaching village to village and will cover all of Maharashtra."

When I was just a small boy, the villagers in Aravede, Maharashtra, where I was born and raised, would hold *kīrtana* all night long on Ekādaśīs. All the farmers and cowherds would gather together in various homes and sing Tukārāma's *abhaṅgas* accompanied by *karatālas* and *mṛdaṅgas.*

I used to sit with them, late into the night, and listen to the melodious *bhajanas.* Families singing the praises of God together and taking care of the land was an effective formula for simple living, high thinking. (God created the country; man made the mess.)

Although I had not read *Bhagavad-gītā* or *Śrīmad-Bhāgavatam,* I received the knowledge of the elders through the *abhaṅgas.* Still today, many villagers, even illiterate ones, memorize and recite Śrī Tukārāma's

Sunil Rao

Sunil Rao

Devotees of Tukārāma are building the Gatha Mandir (above) near his birthplace. Its walls will be adorned with his abhaṅgas. *Right: Śrī Tukārāma at Dehu, his birthplace.*

सच्चिदानंद मूर्ती श्री तुकाराम महाराज
यांचे
राहते घर

Sunil Rao

devotional poetry. These verses keep them in Kṛṣṇa conscious spirits.

Saint Tukārāma knew and taught that a human being can never attain happiness if there is no place for God. He wrote, "Look at my experience. I made God my own, and He gave me the answers to my questions whenever and wherever I put them to Him."

Saint Tukārāma was several centuries ahead of his time. With utmost compassion, he anticipated the spiritual anguish of modern man. He would invoke divine love within his audiences, immersing them in deep emotions for God.

Śrī Tukārāma would sweetly sing,

The devotee's love is like the leash
Hari goes wherever He is led
We should recite Your name
You should give us Your love

His foremost sources of scriptural references were *Bhagavad-gītā* and *Śrīmad-Bhāgavatam: gītā bhāgavat karīti śravaṇa akhaṇḍa cintan viṭhobā ce,* "For those who hear and study *Bhagavad-gītā* and *Śrīmad-Bhāgavatam,* constant remembrance of Viṭṭhala becomes possible."

Critical Moments In Tukārāma's Life

Several events in Saint Tukārāma's life deeply affected his spiritual writings and teachings. One incident involved a scholar named Rāmeśvara Bhaṭṭa, who was surprised to find the essence of the *Bhagavad-gītā* being presented in the Marathi language with such eloquence. The envious scholar believed that Tukārāma's birth as a non-*brāhmaṇa* disqualified him from elucidating the essence of the *Vedas.* Tukārāma responded: "You might think these are my verses, but no, this is not my own language. Nor is it my own skill; it is God who makes me talk. It was Lord Viṭhobā Himself who ordered me to versify."

But Rāmeśvara Bhaṭṭa was not convinced of Śrī Tukārāma's purity of heart. Backed by a local militia, he ordered Tukārāma to sink his verses in the sacred river Indrayani. Laughing and humiliating Śrī Tukārāma in public, Rāmeśvara announced to the crowd that if these devotional works were the outcome of divine order, then Lord Viṭṭhala Himself would save the books from being destroyed.

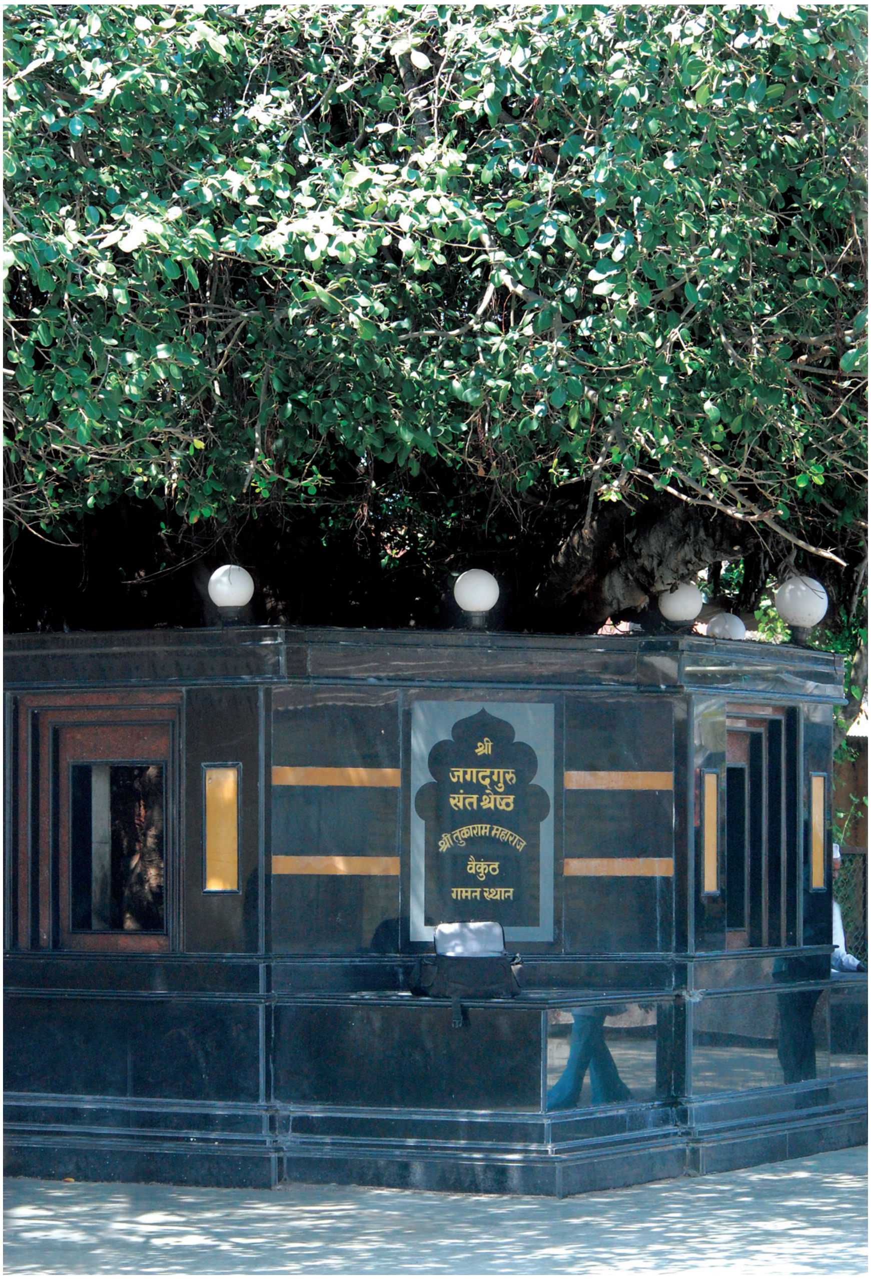
Tukārāma collected all his *abhaṅga* books, tied a heavy stone to the bundle, and with full faith tossed his entire collection of

ISKCON Pandharpur

ISKCON Pandharpur invites everyone to come and receive the audience of the ever-merciful Lord Viṭṭhala. Śrīla Prabhupāda and the most beautiful Śrī Śrī Rādhā-Paṇḍhrinātha are meticulously cared for in the ISKCON temple on the banks of the Chandrabhaga River. The devotees of ISKCON Pandharpur are eager to receive guests in their new guesthouse and to arrange boat rides across the sacred Chandrabhaga River to see Lord Viṭṭhala.

SRI SRI RADHA PANDHARINATH TEMPLE

Sarvasākṣī Dāsa



Sunil Rao

The Kṛṣṇa deity worshiped by Tukārāma (opposite page) in Dehu is still served by his descendants, some of whom live in the same house he lived in. At left: A memorial identifies the spot from which Tukārāma departed this world on the back of Garuḍa.

bhakti writings into the Indrayani River. One night, thirteen days later, Lord Viṭṭhala, dressed as a child, visited Saint Tukārāma. The Lord told him that He had been safeguarding the books underwater and that they would resurface the next day.

Some followers of Śrī Tukārāma received similar divine messages. Word spread, and the next day a large crowed gathered on the banks of the Indrayani. To the crowd's astonishment and Rāmeśvara

Devotees of Tukārāma (left) celebrate his 400th anniversary by taking part in an eighteen-day procession from Dehu to Pandharpur (below).

Bhaṭṭa's dismay, the books were floating on the surface.

With exuberant excitement and enthusiasm, people retrieved the sacred books—which were completely dry—and respectfully returned them to Śrī Tukārāma. His *abhaṅgas* protected by Lord Viṭṭhala Himself, Tukārāma was free to preach, and so he continued with his devotional discourses and *kīrtana.*

Encounter with King Shivajee

Śrī Tukārāma's reputation eventually reached King Shivajee, who sent a messenger bearing valuable gifts, such as lamps, horses, and gems. Tukārāma politely refused the gifts and responded to the king with four of his *abhaṅgas.* In one of the verses, Śrī Tukārāma complained to King Shivajee: "You seem to provide me exactly the things that do not interest me."

King Shivajee was astounded by Saint Tukārāma's attitude of renunciation. So later, the king decided to travel to Lohgaon, near Dehu, to see Śrī Tukārāma and seek his saintly association and advice.

When the king presented more gifts, Tukārāma said, "What use is this treasure to me; I want only Lord Viṭhobā. Your gesture shows your generosity, but to me these gifts are like pebbles."

Celebrating Saint Tukārāma's 400th Birth Anniversary

- Celebrations of Tukārāma's 400th birth anniversary began in January 2008 and will culminate in February 2009.
- Celebrations were conducted throughout the world, including conferences and festivals in Boston (USA), Mauritius, and India, especially in Maharashtra. The festivals included plays, discourses on Tukārāma's *abhaṅgas,* and publications on Saint Tukārāma's life and teachings.
- The 2008 eighteen-day procession from Tukārāma's birthplace to Pandharpur was a historic event, with more than 200,000 participants. As usual during the annual walk, priests carried a pair of Tukārāma's wooden shoes.
- An internationally award-winning film about Saint Tukārāma, produced by ITV, was previewed all over the world and is available for purchase.

Śrī Tukārāma politely asked King Shiva to recite the names of God and become a servant of Lord Viṭhobā.

Departure of Tukārāma

Saint Tukārāma's passing was remarkable. During the night before he left this world, the saintly devotee prepared for his departure by chanting the holy names without stop.

He extended an invitation to his family, friends, and followers who had gathered there: "I am going to Vaikuṇṭha. Come along with me."

It is said that after Tukārāma announced his imminent departure, Śrī Garuḍa landed on the bank of the Indrayani to carry him to the spiritual world.

No one understood Tukārama's invitation. He affectionately embraced his fourteen intimate followers and his surviving son, named Mahādeva Viṭhobā.

They all came forward and paid their final respects to Śrī Tukārāma, who then cast a look at his second wife, Jijabai, and said to all, "Bid farewell to me now and return home. It's high time I responded to Viṭhobā's call in Vaikuṇṭha. Viṭhobā has been waiting for quite some time now. It's time for me to leave, and I beseech all for their blessings. Viṭhobā has come through for me at the end, and Tuka will now disappear."

Śrī Tukārāma peacefully proceeded to board Garuḍa. The huge celestial bird flew to the spiritual sky, leaving behind a scene of hundreds of weeping and grieving devotees. He left this material world in his self-same body, singing the holy names of the Lord, just as Dhruva Mahārāja had done in a previous age. ❁

His Holiness Lokanāth Swami is ISKCON's minister for Padayātrā and an initiating guru.

Sarvasākṣī Dāsa

CALENDAR

This calendar is calculated for Māyāpur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to ***www.krishna.com/calendar****.*

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

December 13–January 11

(*Month of Nārāyaṇa*)

JANUARY

7—Putradā Ekādaśī
Fasting from grains and beans.

January 12–February 9

(*Month of Mādhava*)

15—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

16—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gīta-govinda.*

21—Ṣaṭ-tilā Ekādaśī
Fasting from grains and beans.

31—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava spiritual master and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, the consort of Lord Caitanya.

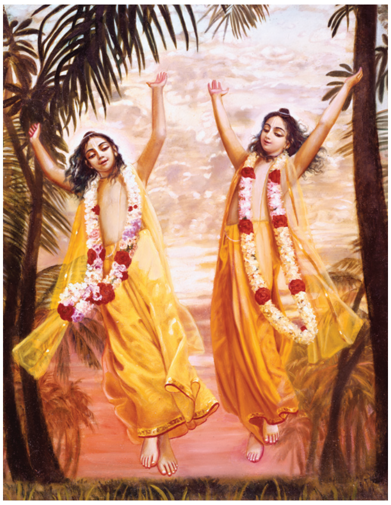
FEBRUARY

2—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Lord Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon.

4—Disappearance anniversary of Śrīpāda Madhavācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

5—Disappearance anniversary of Śrīla Rāmānujācārya, an eleventh-century philosopher and spiritual master.

6—Trispṛṣā Mahā-Dvādaśī
Fasting from grains and beans for Bhaimī Ekādaśī.


Painting by Yadurāṇī Devī Dāsī

Lord Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu

7—Appearance of Lord Varāha, Lord Kṛṣṇa's boar incarnation. Appearance anniversary of Lord Nityānanda Prabhu, a close associate of Lord Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarāma. Fasting till noon.

9—Appearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a spiritual master in the disciplic line from Lord Caitanya who composed many devotional songs in Bengali.

February 10–March 11

(*Month of Govinda*)

14—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness. Fasting till noon, then feasting. Also, disappearance anniversary of Śrīpāda Gour Govinda Swami, an ISKCON guru.

21—Pakṣavardhinī Mahā-Dvādaśī
Fasting from grains and beans for Vijayā Ekādaśī. Disappearance anniversary of Śrīla Īśvara Purī, Lord Caitanya's spiritual master.

23—Śrī Śiva Rātri, a day in honor of Lord Śiva.

26—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

MARCH

7—Amalakī-vrata Ekādaśī
Fasting from grains and beans.

8—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

11—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa himself in the role of his own devotee. Fasting till moonrise, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow.

The International Society for Krishna Consciousness

CENTERS AROUND THE WORLD

Founder-*Ācarya:* His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda

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ASIA

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Allahabad, UP — Hare Krishna Dham, 161 Kashi Raj Nagar, Baluaghat 211 003/ Tel. (0532) 2416718
Amravati, Maharashtra — Saraswati Colony, Rathi Nagar/ Tel. (0721) 2666849 or 09423127845/ iskconamravati@gmail.com
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Aravade, Maharashtra — Hare Krishna Gram, Tal. Tasgaon, Dist. Sangli/ Tel. (02346) 255766 or 255515, or 09371163955/ iskcon.aravade@pamho.net
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Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (0731) 572794
Karnataka (Bhaktivedanta Eco-Village) — Nagodi P.O., Vollur Valley, Hosanagar Taluq, Shivmoga District, 577 425 (mail: Garuda Guha, Kollur, D.K. Dist., 576 220)
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Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura, U.P.
Yamunanagar, Haryana — ISKCON-Hare Krishna Dham, Hare Krishna Marg, Raghunathpuri, Yamuna Nagar 135001/ Tel. (01732) 321001 or (mobile) 09355330775/ vishu_bakshi05@yahoo.co.in

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Ipoh — 15-H Jalan Lang, Jalan Padang, Tembak, 30000 Ipoh Perak, Darul Ridzuan/ Tel. +60 (5) 506-1601
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Czech Republic — Krisnuv Dvur, Mestecko u Benesova, Postupice 257 01/ Tel. +420 (0603) 700512 or 215380/ farma@krisnuvdvur.cz
France (La Nouvelle Mayapura) — Domaine d'Oublaisse, 36360, Lucay le Mâle/ Tel. +33 (02) 5440-2395/ Fax: +33 (02) 5440-2893/ oublaise@free.fr
Poland (New Santipur) — Czarnow 21, 58-424 Pisarzowice, woj. dolnoslaskie/ Tel. +48 (075) 744-8892/ radhu@wp.pl

ADDITIONAL RESTAURANTS

Bratislava, Slovakia — Govinda, Obchodna 30, 811 06 Bratislava/ Tel. +421 (02) 5926 2366
Kosice, Slovakia — Govinda, Puskinova 8, 040 01 Kosice/ Tel. +421 (0910) 947112
Ljubljana, Slovenia — Holyfood (snackbar), Igriska 5, 1000 Ljubljana/ Tel. +386 (01) 251 13 84 or (041) 32 37 19
Oslo, Norway — Krishna's Cuisine, Kirkeveien 59B, 0364/ Tel. +47 (022) 606-250
Prague, Czech Republic — Govinda's, Soukenicka 27, 110 00 Prague 1/ Tel. +420 (02) 2481-6631 or 2481-6016/ info@harekrsna.cz
Prague, Czech Republic — Govinda's, Na hrazi 5, 180 00 Prague 8–Liben/ Tel. +420 (02) 8482-3805/ restaurace@govinda.cz
Prague, Czech Republic — Balarama, Orlicka 9, 130 00 Praha 3–Vinohrady/ Tel. +420 (02) 2272 8885/ info@balarama.cz
Presov, Slovakia — Govinda, Hlavna 70, 08001/ Tel. +421 (0910) 947108
Tallinn, Estonia — Damodara, Lauteri St. 1, 10114/ Tel. +372 6442650

COMMONWEALTH OF INDEPENDENT STATES

RUSSIA

Astrahan — 141052, 8-59, Botvina St./ Tel. +7 (8510) 28-9431
Chita — 27, Kurnatovskogo St./ Tel. +7 (30222) 23-4971 or -0911
Ekaterinburg — 620078, G. Ekaterinburg, per. Otdelniy 5DK VOG/ Tel. +7 (3432) 74-2200 or 49-5262
Irkutsk — St. Krimskaya 6A/ Tel. (3952) 38-71-32 or 3240-62/ irkutsk@cis.pamho.net
Kazan — 13, Sortirovochnaya St. pos.Yudino/ Tel. +7 (8432) 55-2529 or 42-9991
Krasnodar — 418, Stepnaya St., selo Elizavetinskoye, Krsnodarski krai/ Tel. +7 (8612) 50-1694
Kurjinovo — 8, Shosseinaya St., pos. Ershovo, Urupski region, Karachayevo-Cherkessia
Moscow — 8/3, Khoroshevskoye sh. (mail: P.O. Box 69), 125284/ Tel. +7 (095) 255-6711/ Tel. & fax: +7 (095) 945-3317
Moscow — Nekrasovsky pos., Dmitrovsky reg., 141700/ Tel. +7 (095) 577-8543, -8601, or -8775/ Fax: +7 (095) 446-4746
Murmansk — 16, Frolova St. (mail: P.O. Box 5823)/ Tel. +7 (8152) 58-9284/ upendra@mun.rospac.ru
Nijny Novgorod — 14b, Chernigovskaya St., 603001/ Tel. +7 (8312) 30-5197 or 25-2592
Novorossiysk — 117, Shillerovskaya St./ Tel. +7 (86134) 38-926 or 51-415
Novosibirsk —18/2 Kholodilynaya St., 630001/ Tel. +7 (3832) 46-2655 or -2666
Omsk — 664099, 42 10th Severnaya St. (mail: P.O. Box 8741)/ Tel. +7 (3812) 24-5310 or 41-4051
Perm — 76, Generala Chernyakhovskogo, 614000/ Tel. +7 (342) 2755002 or 2260681/ prema.vardhana.das@cis.pamho.net
Rostov-Na-Donu — 84/1, Saryana St., 344025 (mail: P.O. Box 64, 344007)/ Tel. & fax: +7 (8632) 51-0456
Samara — 122, Aeroportovskoye sh., Zubchininovka/ Tel. +7 (8462) 97-0318 or -0323
Simbirsk — 10, Glinki St., 432002/ Tel. +7 (8422) 21-4016
Sochi — 81a, Lesnaya St., Bytha/ Tel. +7 (8622) 98-5639/ Tel. & fax: +7 (8622) 97-2483
Ulan-Ude — Prirechnaya St. 23, 670013 (mail: P.O. Box 4268, 670000)/ Tel. +7 (3012) 30-795/ ulan.ude@cis.pamho.net
Vladimir — Ul. Nikolo-Galeyskaya 56/25, 60000/ Tel. +7 (0922) 32-6726
Vladivostok — Pikhtovaya St., 33/ Tel. +7 (4232) 35-30-26/ nram@list.ru

RESTAURANTS

Ekaterinburg — Sankirtana, 33 Bardina St./ Tel. +7 (3432) 41-2737
St. Petersburg — Govinda's, 58, Angliysky pr., 190008/ Tel. +7 (812) 113-7896
Vladivostok — Vedic Cuisine, 12, Oleansky pr./ Tel. +7 (4232) 26-89-43/ nram@list.ru

UKRAINE

Dnepropetrovsk — Spusk Kalininskiy 39, 320038/ Tel. +380 (0562) 42-3631 or 45-4709/ madan_gopal_psm@mail.ru
Donetsk — 22, Rubensa St., Makeyevka 339018/ Tel. +380 (0622) 94-9104 or -3140/ premada@iskcon.donetsk.ua
Kharkov — 43, Verknegievskaya St., Holodnaya Gora, 310015/ Tel. +380 (0572) 20-2167 or 72-6869/ kharkov@cis.pamho.net
Kiev — 21V, Dmitrievskaya ap.13, 01054/ Tel. +380 (044) 484-4042 or 482-1041/ Tel. & fax +380 (044) 484-0934
Kiev — 16, Zoryany pereulok. 04078/ Tel. +380 (044) 433-8312, or 434-7028 or -5533
Nikolaev — 5-8, Sudostroitelny per., 327052/ Tel. +380 (0510) 35-1734
Vinnica — 5, Chkalov St., 28601/ Tel. +380 (0432) 32-3152

OTHER COUNTRIES

Baku, Azerbaijan — 2, Zardobi per., Uzbekistan St., pos. 8th km. 370060/ Tel. +994 (12) 21-2376
Bishkent, Kyrgyzstan — 5, Omsky per., 720007/ Tel. +996 (312) 242230
Dushanbe, Tajikistan — 38, Anzob St., 734001/ Tel. +7 (3772) 27-1920 or -3990/ gurupriya@cada.tajik.net
Kishinev, Moldova — M. Cogalnichanu 59/ Tel. +373 (0422) 277837
Minsk, Belarus — 11, Pavlova St., 220053/ Tel. +375 (17) 288-06-29/ new.jaipur@cis.pamho.net
Sukhumi, Georgia — St. Pr-t Mira d 274/ Tel. +995 (8122) 2-9954
Tashkent, Uzbekistan — 54, A. Kodirov St., Mirabad Tumani, 700005/ Tel. & fax: +998 (371) 2918501/ tashkentmandir@mail.ru
Tbilisi, Georgia — 16, Kacharava St., Avchalskoye sh., 380053/ Tel. +995 (32) 62-3326 or 98-5812

RESTAURANT

Almaty, Kazakhstan — Govinda's, 39 Ablay Khan Ave., Almaty City 050004/ Tel. +7 (727) 271-0836/ Fax: +7 (327) 271-3235/ kazakh@pamho.net

AUSTRALASIA

AUSTRALIA

Adelaide — 25 Le Hunte St. (mail: P.O. Box 114, Kilburn, SA 5084)/ Tel. & fax: +61 (08) 8359-5120/ iskconsa@tpg.com.au
Brisbane — 95 Bank Rd., Graceville (mail: P.O. Box 83, Indooroopilly), QLD 4068/ Tel. +61 (07) 3379-5455/ Fax: +61 (07) 3379-5880/ brisbane@iskcon.org.au
Canberra — 1 Quick St., Ainslie, ACT 2602 (mail: P.O. Box 1411, Canberra, ACT 2601)/ Tel. & fax: +61 (02) 6262-6208/ iskcon@harekrishnacanberra.com
Melbourne — 197 Danks St. (mail: P.O. Box 125), Albert Park, VIC 3206/ Tel. +61 (03) 9699-5122/ Fax: +61 (03) 9690-4093/ melbourne@pamho.net
Newcastle — 28 Bull St., Mayfield, NSW 2304/ Tel. +61 (02) 4967-7000/ iskcon_newcastle@yahoo.com.au
Perth — 155–159 Canning Rd., Kalamunda (mail: P.O. Box 201 Kalamunda 6076)/ Tel. +61 (08) 6293-1519/ perth@pamho.net
Sydney — 180 Falcon St., North Sydney, NSW 2060 (mail: P.O. Box 459, Cammeray, NSW 2062)/ Tel. +61 (02) 9959-4558/ Fax: +61 (02) 9957-1893/ info@iskcon.com.au
Sydney — Govinda's Yoga and Meditation Centre, 112 Darlinghurst Rd., Darlinghurst NSW 2010 (mail: P.O. Box 174, Kings Cross 1340)/ Tel. +61 (02) 9380-5162/ Fax: +61 (02) 9360-1736/ sita@govindas.com.au

RURAL COMMUNITIES

Bambra, VIC (New Nandagram) — 50 Seaches Outlet, off 1265 Winchelsea Deans Marsh Road, Bambra VIC 3241/ Tel. +61 (03) 5288-7383
Cessnock, NSW (New Gokula) — Lewis Lane (off Mount View Road, Millfield, near Cessnock [mail: P.O. Box 399, Cessnock, NSW 2325])/ Tel. +61 (02) 4998-1800/ Fax: (Sydney temple)/ iskconfarm@mac.com
Murwillumbah, NSW (New Govardhana) — Tyalgum Rd., Eungella (mail: P.O. Box 687), NSW 2484/ Tel. +61 (02) 6672-6579/ Fax: +61 (02) 6672-5498/ ajita@in.com.au

RESTAURANTS

Brisbane — Govinda's, 99 Elizabeth St., 1st Floor, QLD 4000/ Tel. +61 (07) 3210-0255
Brisbane — Krishna's Cafe, 1st Floor, 82 Vulture St., W. End, QLD 4000/ brisbane@pamho.net
Cairns — Gaura Nitai's, 55 Spence St., Cairns, QLD/ Tel. +61 (07) 4031-2255 or (0425) 725 901/ Fax: +61 (07) 4031 2256/ gauranitais@in.com.au
Maroochydore — Govinda's Vegetarian Cafe, 2/7 First Ave., QLD 4558/ Tel. +61 (07) 5451-0299
Melbourne — Crossways, 1st Floor, 123 Swanston St., VIC 3000/ Tel. +61 (03) 9650-2939
Melbourne — Gopal's, 139 Swanston St., VIC 3000/ Tel. +61 (03) 9650-1578
Newcastle — Govinda's Vegetarian Cafe, 110 King St., corner of King & Wolf Streets, NSW 2300/ Tel. +61 (02) 4929-6900 / info@govindascafe.com.au
Perth — Hare Krishna Food for Life, 200 William St., Northbridge, WA 6003/ Tel. +61 (08) 9227-1684/ iskconperth@optusnet.com.au

NEW ZEALAND AND FIJI

Auckland, NZ — The Loft, 1st Floor, 103 Beach Rd./ Tel. +64 (09) 3797301
Christchurch, NZ — 83 Bealey Ave. (mail: P.O. Box 25-190)/ Tel. +64 (03) 366-5174/ Fax: +64 (03) 366-1965/ iskconchch@clear.net.nz
Hamilton, NZ — 188 Maui St., RD 8, Te Rapa/ Tel. +64 (07) 850-5108/ rmaster@wave.co.nz
Labasa, Fiji — Delailabasa (mail: P.O. Box 133)/ Tel. +679 812912
Lautoka, Fiji — 5 Tavewa Ave. (mail: P.O. Box 125)/ Tel. +679 666 4112/ regprakash@excite.com
Nausori, Fiji — Hare Krishna Cultural Centre, 2nd Floor, Shop & Save Building 11 Gulam Nadi St., Nausori Town (mail: P.O. Box 2183, Govt. Bldgs., Suva)/ Tel. +679 9969748 or 3475097/ Fax: +679 3477436/ vdas@frca.org.fj
Rakiraki, Fiji — Rewasa (mail: P.O. Box 204)/ Tel. +679 694243
Sigatoka, Fiji — Queens Rd., Olosara (mail: P.O. Box 1020)/ Tel. +679 6520866 or 6500349/ drgsmarna@connect.com.fj
Suva, Fiji — 166 Brewster St. (mail: P.O. Box 4229)/ Tel. +679 331 8441/ Fax: +679 331 9097/ iskconsuva@connect.com.fj
Wellington, NZ — 105 Newlands Rd., Newlands/ Tel. +64 (04) 478-4108/ iskcon.wellington@paradise.net.nz
Wellington, NZ — Gaura Yoga Centre, 1st Floor, 175 Vivian St. (mail: P.O. Box 6271, Marion Square)/ Tel. +64 (04) 801-5500

RURAL COMMUNITY

Auckland, NZ (New Varshan) — Hwy. 28, Riverhead, next to Huapai Golf Course (mail: R.D. 2, Kumeu)/ Tel. +64 (09) 412-8075/ Fax: +64 (09) 412-7130

RESTAURANTS

Auckland, NZ — Hare Krishna Food for Life, 268 Karangahape Rd./ Tel. +64 (09) 300-7585
Labasa, Fiji — Hare Krishna Restaurant, Naseakula Road/ Tel. +679 811364
Lautoka, Fiji — Gopal's, Corner of Yasawa Street and Naviti Street/ Tel. +679 662990
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Dolphins FNPF Place, Victoria Parade/ Tel. +679 314154/ vdas@govnet.gov.fj
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Opposite University of the South Pacific, Laucala Bay Rd./ Tel. +679 311683/ vdas@govnet.gov.fj
Suva, Fiji — Hare Krishna Vegetarian Restaurant, 18 Pratt St./ Tel. +679 314154
Suva, Fiji — Hare Krishna Vegetarian Restaurant, 82 Ratu Mara Rd., Samabula/ Tel. +679 386333
Suva, Fiji — Hare Krishna Vegetarian Restaurant, Terry Walk, Cumming St./ Tel. +679 312295

AFRICA

GHANA

Accra — Samsam Rd., Off Accra-Nsawam Hwy., Medie, Accra North (mail: P.O. Box 11686)/ Tel. & fax +233 (021) 229988/ srivas_bts@yahoo.co.in
Kumasi — Twumduasi, near Boadi-Emina, off Kumasi-Accra Road, 3 km from Aninwaa Hospital, Emina, Kumasi/ Tel +233 (020) 8320816/ gaurangainkumasi@gmail.com
Nkawkaw — P. O. Box 69
Sunyani — Plot No. 146, South Ridge Estates (mail P.O. Box 685)
Takoradi — New Amanful, P.O. Box 328
Tarkwa — State Housing Estate, Cyanide

RURAL COMMUNITY

Eastern Region — Hare Krishna Farm Community, P. O. Box 15, Old Akrade

NIGERIA

Abeokuta — Ibadan Rd., Obanatoka (mail: P.O. Box 5177)

CENTERS AROUND THE WORLD

Benin City — 108, Lagos-Uselu Rd., Uselu/ Tel. +234 (052) 258636, 08023524924 or 08056283995/ acharyapurandara2000@yahoo.com

Enugu — 5/6, Destiny Layout, Old Abakaliki Rd., Near Enugu Airport, Emene (by Efemelumna Bus Stop)/ Tel. +234 08035822545

Ibadan — 700 meters from Iwo Rd., Ibadan-Lagos Express Way, University of Ibadan (mail: P.O. Box 9996)/ Tel. +234 08034687595/ salika108@hotmail.com

Jos — Gwarandok Rd., Near Air Force Base, Abattoir Rd., by Nammua, Giring Village (mail: P.O. Box 6557)/ Tel. +234 08034711933/ salika108@hotmail.com

Kaduna — Federal Housing Estate, Abuja Rd., Goningora Village (mail: P.O. Box 1121)/ Tel. +234 08035405080/ atreyarishi@yahoo.com

Lagos — 12, Gani Williams Close, off Osolo Way, Ajao Estate, International Airport Rd. (mail: P.O. Box 8793, Marina)/ Tel. +234 (01) 7744926 or 7928906/ bdds.bts@pamho.net

Port Harcourt — Umuebule 11, 2nd tarred road, Etche (mail: P.O. Box 4429, Trans Amadi)/ Tel. +234 08033215096/ canakyaus@yahoo.com

Warri — Okwodiete Village, Kilo 8, Effurun/Orerokpe Rd. (mail: P.O. Box 1922)/ Tel. +234 08033451265/ kamalaksa@yahoo.com

SOUTH AFRICA

Cape Town — 17 St. Andrews Rd., Rondebosch 7700/ Tel. +27 (021) 6861179/ Fax: +27 (021) 686-8233/ cape.town@pamho.net

◆ **Durban —** 50 Bhaktivedanta Swami Circle, Unit 5 (mail: P.O. Box 56003), Chatsworth, 4030/ Tel. +27 (031) 403-3328/ Fax: +27 (031) 403-4429/ iskcon.durban@pamho.net

Johannesburg — 7971 Capricorn Ave. (entrance on Nirvana Drive East), Ext. 9, Lenasia (mail: P.O. Box 926, Lenasia 1820)/ Tel. +27 (011) 854-1975 or -7969/ iskconjh@iafrica.com

Phoenix — 72 Pandora St., Phoenix 4068 (mail: P. O. Box 60992, Phoenix 4060)/ Tel. +27 (031) 5076559/ Fax: (031) 5001923/ iskcon.phoenix@pamho.net

Pretoria — 1189 Church St., Hatfield 0083 (mail: P.O. Box 14077, Hatfield 0028)/ Tel. & fax: +27 (12) 342-6216/ iskconpt@global.co.za

OTHER COUNTRIES

Abidjan, Cote D'Ivoire — Temple Hare Krishna (AICK-CI), Cocody-Angre, Cite Blanche, Villa 238/ Tel. +225 22423980, 05648329 or 08416770/ carudesnabts@yahoo.fr

Baie du Cap, Mauritius — St. Martin/ Tel. +230 521-0028

Gaboronne, Botswana — P.O. Box 201003/ Tel. +267 307768/ Fax: +267 301988/ dkkoshal@infow.bw

Kampala, Uganda — 9 Dewington Rd. (mail: P.O. Box 1647), Kampala/ Tel. +256 7564-2741

Kisumu, Kenya — Cairo Rd., P.O. Box 9202/ Tel. +254 (035) 40983/ Fax: +254 (035) 43827

◆ **Lome, Togo —** Sis Face Place Bonke, Cote Blue Night, Tokoin Hospital, 01 BP 3105/ Tel. + 228 2217477 or 9028793/ varaha.bts@pamho.net

Marondera, Zimbabwe — 6 Pine Street (mail: P.O. Box 339)/ Tel. +263 (028) 887-7801

Mombasa, Kenya — Hare Krishna House, Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224)/ Tel. +254 (011) 312248

Nairobi, Kenya — Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946)/ Tel. +254 (0203) 744365/ Fax: +254 (0203) 740957/ iskcon_nairobi@yahoo.com

◆ **Phoenix, Mauritius —** 72 Pandora St., Phoenix 4068 (mail: P. O. Box 60992, Phoenix 4060)/ Tel. +27 (031) 5076559/ Fax: (031) 5001923/ iskcon.phoenix@pamho.net

Rose Belle, Mauritius —Shivala Lane/ Tel. +230 627-5030

RURAL COMMUNITIES

Ghana (Hare Krishna Village) — Gomoa-Swedru, off Wineba-Swedru Highway, Gomua Nyekaudze/ Tel. +233 0277491869 or 0249969922/ hare.krishna.village@bluebottle.com

Mauritius (ISKCON Vedic Farm) — Hare Krishna Rd., Vrindaban/ Tel. +230 418-3185 or 418-3955/ Fax: +230 418-6470

Uganda (Hare Krishna Farm) — Seeta Town, Kampala

LATIN AMERICA

ARGENTINA

Buenos Aires — Centro Bhaktivedanta, Andonaegui 2054, Villa Urquiza, CP 1431/ Tel. +54 (01) 523-4232/ Fax: +54 (01) 523-8085/ iskcon-ba@gopalnet.com

Rosario — Paraguay 556 (2000)/ Tel. +54 (041) 252630 or 264243/ Fax: +54 (041) 490838

San Miguel — Muqoz 1745, entre Concejal Tribulato y Espaqa, (1663), Pcia. Buenos Aires/ Tel. +54 (011) 4664-6631 or 4667-0483/ bhaktiyoga@sinectis.com.ar

RURAL COMMUNITY

Bhaktilata Puri — Ciudad de la Paz 3554 (1429) Capital Federal/ Tel. & fax: +54 (01) 523-8085

RESTAURANTS

Buenos Aires — Jagannath Prasadam, Triunvirato 4266 (1431)/ Tel. +54 (01) 521-3396

Buenos Aires — Restaurante Tulasi, Marcelo T. de Alvear 628, Local 30

BOLIVIA

Cochabamba — Av. Heroinas E-435 Apt. 3 (mail: P. O. Box 2070)/ Tel. & fax: +591 (042) 54346

Santa Cruz — Calle 27 de Mayo No. 99 esq. Justo Bazan/ Tel. & fax: +591 (03) 345189

RURAL COMMUNITY

Bolivia — (contact ISKCON Cochabamba)

RESTAURANTS

Cochabamba — Restaurant Gopal, calle España N-250 (Galeria Olimpia)/ Tel. +591 (042) 34082

Cochabamba — Restaurant Govinda, calle Mexico #E0303/ Tel. +591 (042) 22568

Cochabamba — Restaurant Tulasi, Av. Heroinas E-262

Oruro — Restaurant Govinda, Calle 6 de Octubre No. 6071

Santa Cruz — Snack Govinda, Calle Bolivar esq. Av. Argomosa (primer anillo)/ Tel. +591 (03) 345189

Sucre — Restaurant Sat Sanga, Calle Tarapacá No. 161/ Tel. +591 (64) 22547

BRAZIL

Belo Horizonte, MG — Rua Ametista, 212, Prado, 30410-420/ Tel. +55 (31) 3337-7645

◆ **Curitiba, PR —** Rua Panamá, Bairro Bacacheri, Curitiba 82510-170/ Tel. +55 (41) 3015-5106/ iskconctba@yahoo.com.br

◆ **Porto Alegre, RS —** Rua Jose Bonifacio, 605, Bom Fim, 90040-130/ Tel. +55 (51) 3332-1704/ mail@harekrishnapoa.org.br

◆ **Recife, PE —** Rua Bernardo Guimaraes, 114, Boa Vista, 50050-440/ Tel. +55 (32) 214-2021/ nitaygouranga@ig.com.br

Rio de Janeiro, RJ — Rua Vilhena de Morais, 309, Barra da Tijuca, 22793-140/ Tel. +55 (21) 2491-1887/ sergio.carvalho@pobox.com

Salvador, BA — Rua Alvaro Adorno, 17, Brotas, 40255-460/ salvador@iskconbahia.com.br

Sao Paulo, SP — Rua do Paraiso, 694, Paraiso, 04103-000/ Tel. +55 (11) 3263-0975/ comunicacaomandir@grupos.com.br

Suzano, SP — Rua XV, 585, Jardim Gardenia, 08696-550/ Tel. +55 (11) 4752-2553/ info@suzanomandir.com.br

RURAL COMMUNITIES

Caruaru, PE (Nova Vrajadhama) — Serra dos Cavalos, Distrito de Murici, P. O. Box 283, 55000-000/ yagnivi@yahoo.com.br

Parati, RJ (Goura Vrindavana) — P.O. Box 74.862, 23970-000/ Tel. +55 (24) 3371-7364/ goura@paratyweb.com.br

◆ **Pindamonhangaba, SP (Nova Gokula) —** Ribeirao Grande, P.O. Box 1009, 12400-990/ Tel. +55 (12) 3645-8238/ giriraj@ig.com.br

Teresopolis, RJ (Vrajabhumi) — Prata dos Aredes, P. O. Box 92430, 25953-970/ Tel. +55 (21) 2644-7213/ lrvraja@uol.com.br

ADDITIONAL RESTAURANTS

Campina Grande, PB — Govinda, Rua Teodosio de Oliveira Ledo, 144, Centro, 58101-440/ Tel. +55 (83) 342-0239/ mahanm12000@yahoo.com.br

Curitiba, PR — ISKCON Restaurant, R. Paula Gomes, 123, Proximo Shopping Muller, Curitiba 80510-070/ Tel. +55 (41) 3024-5225

Sao Paulo, SP — Gopala Prasada, Rua Antonio Carlos, 413, 01309-011/ Tel. +55 (11) 3283-3867/ gopalaprasada@bol.com.br

MEXICO

◆ **Guadalajara —** Pedro Moreno No. 1791, Sector Juarez, Jalisco, 261278/ Tel. +52 (33) 616-4481

Mexico City — Tiburcio Montiel 45, Colonia San Miguel, Chapultepec D.F., 11850/ Tel. +52 (55) 5273-1953/ Fax: +52 (55) 5272-5944

Monterrey — Juan Ignacio Ramón 841, Col. Barrio Antiguo, entre Dr. Coss y Diego de Montemayor, Zona Centro, Nuevo León, 64000/ Tel. +52 (88) 8340 5950

Monterrey — Playa Revolcadero 3329, Col. Primavera, c.p. 64830/ Tel. +52 (81) 83871883/ ambujaksa.gps@pamho.net

Saltillo — Blvd. Saltillo No. 520, Col. Buenos Aires/ Tel. +52 (844) 417 8752/ ramayana@todito.com

RURAL COMMUNITIES

Guadalajara — (contact ISKCON Guadalajara)

Veracruz — Mail: Jesus Garcia 33, Col. Ferrocarril, Cerro Azul/ libbhkti@mail.internet.com.mx

ADDITIONAL RESTAURANTS

León Guanajuato — Radha Govinda Rest., Rusto Sierra 343, Centro, CP 37000/ Tel. +52 (477) 716-2280

Veracruz — Restaurante Radhe, Sur 5 No. 50, Orizaba, Ver./ Tel. +52 (2717) 14825

PERU

Lima — Pasaje Solea 101, Santa Maria-Chosica/ Tel. +51 (511) 360 3381

◆ **Lima —** Schell 634 Miraflores/ Tel. +51 (014) 444-2871

◆ **Lima —** Av. Garcilaso de la Vega 1670/ Tel. +51 (014) 433-2589

RURAL COMMUNITY

Correo De Bella Vista — DPTO De San Martin

ADDITIONAL RESTAURANT

Cuzco — Espaderos 128

OTHER COUNTRIES

Asunción, Paraguay — Centro Bhaktivedanta, Mariano R. Alonso 925/ Tel. +595 (021) 480-266/ Fax: +595 (021) 490-449

Caracas, Venezuela — Av. Los Proceres (con Calle Marquez del Toro), San Bernardino/ Tel. +58 (212) 550-1818

Essequibo Coast, Guyana — New Navadvipa Dham, Mainstay, Essequibo Coast/ Tel. +592 771-4894

Guayaquil, Ecuador — 6 de Marzo 226 and V. M. Rendon/ Tel. +593 (04) 308412 or 309420/ Fax: +564 302108/ gurumani@gu.pro.ec

Panama, Republic of Panama — Via las Cumbres, entrada Villa Zaita, casa #10, frente a INPSA, (mail: P.O. Box 6-1776, El Dorado)/ Tel. +507 231-6561/ iskconpanama@hotmail.com

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The Is-Ought Problem

SOME PEOPLE ARGUE that the best way to achieve harmony with creation is to surrender fully to our animal nature. But it seems that something in the human animal doesn't allow us to do that. Our higher consciousness revolts at the body's smells, wastes, secretions, and especially, mortality. So with our developed minds, we move beyond these meaty machines into the realm of ideas. While our bodies succumb to nature's forces, we nonetheless try to achieve perfection in ways that seem attainable—through art, music, literature, and so on. Being fully animal isn't enough to satisfy us.

So how should we live? The eighteenth-century Scottish philosopher David Hume raised what is called the "is-ought" problem. His contention, simply stated, is that understanding the nature of reality does not tell us how to live. Debate about this theory of splitting "ought" from "is"—called Hume's Guillotine—survives in philosophical circles. Let's look at is-ought (or reality and morality) from the viewpoint of Lord Caitanya's teachings.

Drawing on the authority of the Vedic scriptures, especially the *Śrīmad-Bhāgavatam,* Caitanya Mahāprabhu divides reality into three parts—God, the living entities (souls), and the material world. That's the "is," and it seems clear that from it we can at least infer the "ought," especially when we understand the relationships between the three parts.

Lord Caitanya explained that God (Kṛṣṇa) is the source of both the living entities and the material world, and so both are subordinate to Him. As spirit, we are categorically superior to matter, or the material world, but God's control of nature subordinates us to it. Try as we might, we'll never overcome natural hardships like disease, aging, and death. We're forced to serve the material energy, thereby indirectly serving God, who's behind nature. But why serve the impersonal machine when we can directly serve the person behind it? It makes sense to be on His good side. (Of course, for devotees, there are many other reasons to serve Kṛṣṇa besides the cold logic of this calculation.)

So now we have the "ought." We ought to serve Kṛṣṇa because we can't separate service from our nature and serving Him will give us the best result.

In other words, the Gauḍīya Vaiṣṇava understanding of reality (the "is") does in fact tell us, at least in general, how we should live (the "ought"): We should harmonize our lives with reality by serving God.

Not only are we materially subordinate (to nature), but we're spiritually subordinate too. That's our relationship with God, the all-pervasive spiritual entity. Our quest to live a fully meaningful life—the life we ought to live—can find success only when we align ourselves with the reality that we are the eternal servants of God. With exquisite clarity, Lord Caitanya and His followers guide us in how to do that. The more we live as we ought to, the more meaningful and fulfilling life becomes. And by accepting the ought, we'll ultimately attain perfection—an eternal life with Kṛṣṇa that allows for the complete expression of our real self. —*Nāgarāja Dāsa*

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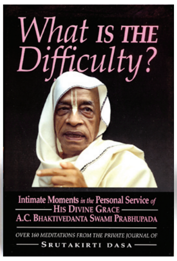
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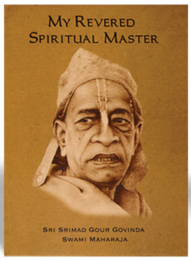
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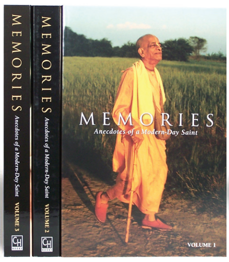
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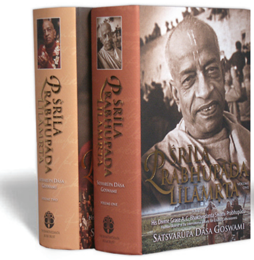
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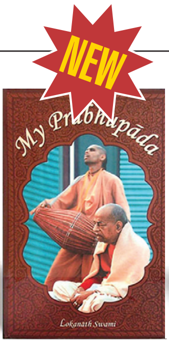
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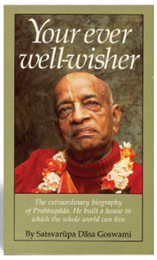
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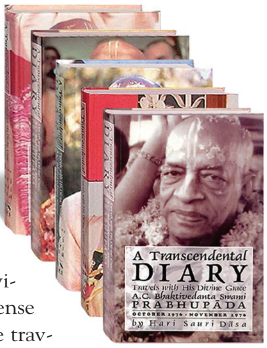
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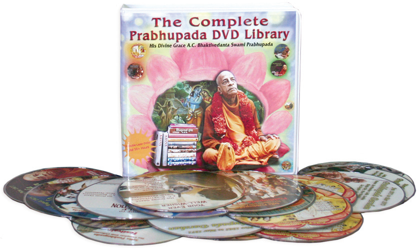
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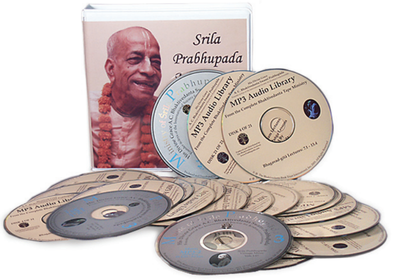
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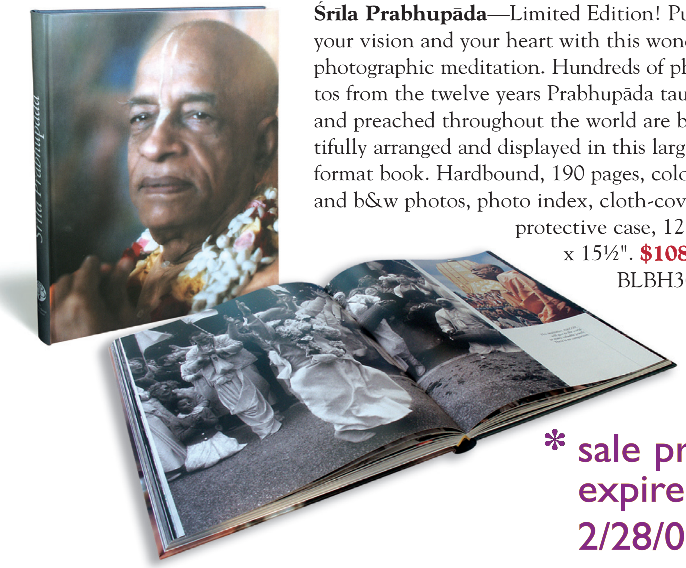
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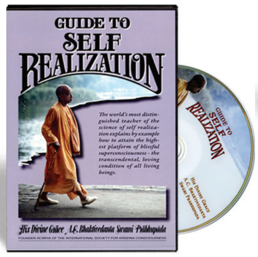
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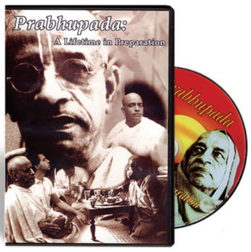
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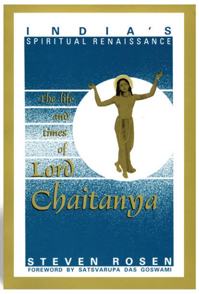
NEW YEAR BOOK SALE *— Lord Caitanya & Vedic Philosophy



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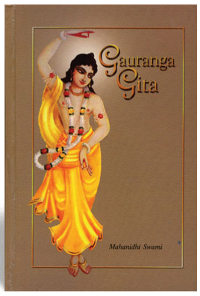

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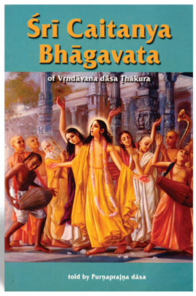

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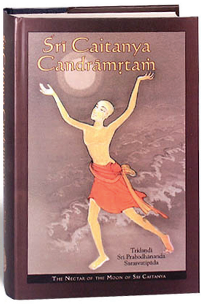

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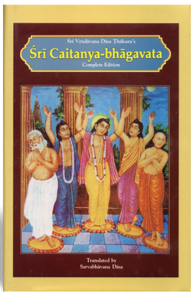

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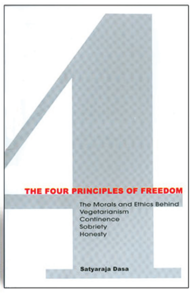

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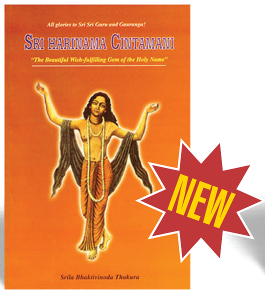

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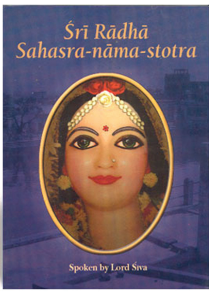

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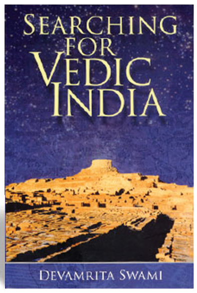

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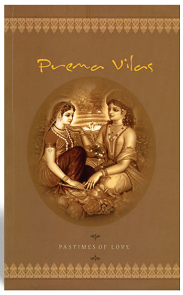

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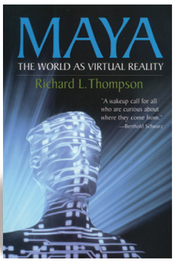

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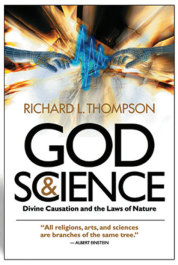

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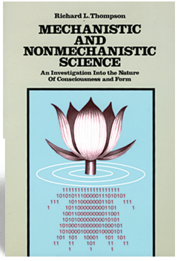

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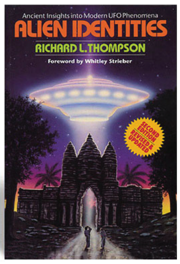

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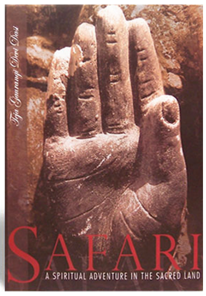
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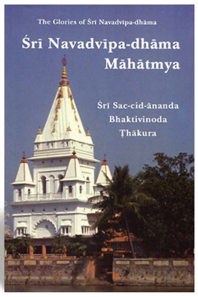
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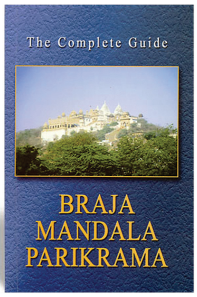
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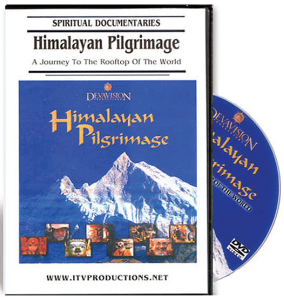
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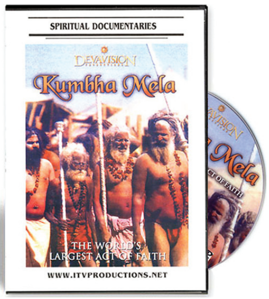
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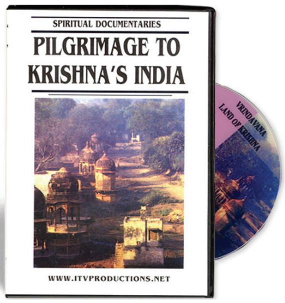
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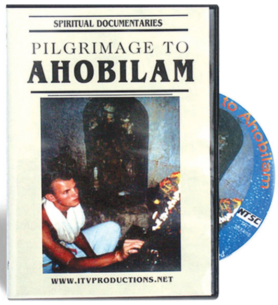
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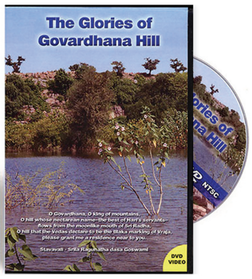
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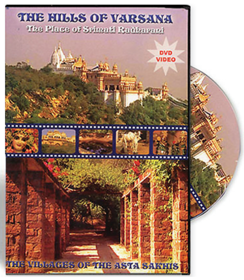
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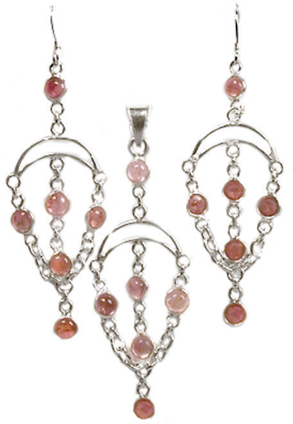

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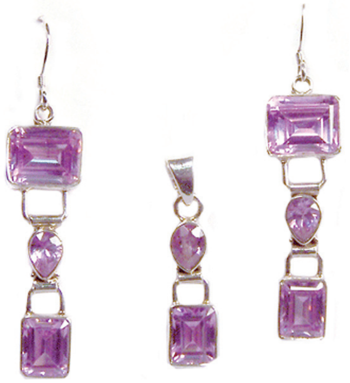

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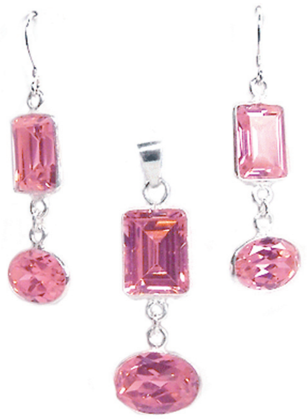

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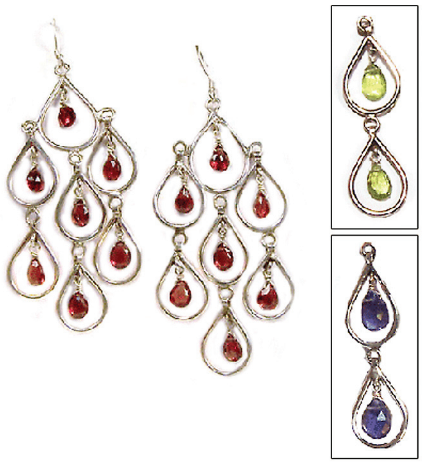

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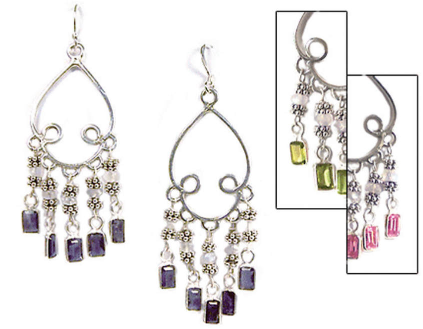

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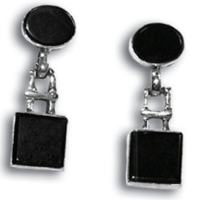

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VEDIC THOUGHTS

The holy names of Kṛṣṇa are the bestowers of all spiritual benedictions and are nondifferent from Kṛṣṇa, the embodiment of all transcendental mellows. Simply by chanting the holy names of Kṛṣṇa, one relishes the transcendental mellows related with Kṛṣṇa. There is no possibility of relishing the transcendental mellows related with Kṛṣṇa by any other process.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Śrī Caitanya-bhāgavata, Ādi-khaṇḍa 16.21,
Commentary

The truth can never be lost; it can only be forgotten. The soul's eternality and the existence of the Absolute Truth cannot be established by argument, because argument has no entrance into the realm beyond the material world. Self-realization is the only way to establish these truths.

Śrīla Bhaktivinoda Ṭhākura
Śrī Kṛṣṇa-saṁhitā 9.4,
Commentary

The practical injection to stop all the fructifications of the seeds of our sinful activities is simply engagement in Kṛṣṇa consciousness.

His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda
The Nectar of Devotion, Chapter One

A transcendentalist who does not completely control his words and mind by superior intelligence will find that his spiritual vows, austerities, and charity flow away just as water flows out of an unbaked clay pot.

Lord Śrī Kṛṣṇa
Śrīmad-Bhāgavatam 11.16.43

If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

Śrī Caitanya Mahāprabhu
Śrī Caitanya-caritāmṛta, Madhya-līlā 19.175

As a web is expanded and withdrawn by a spider, as plants grow from the earth, and as hair grows from a living person's head and body, so this universe is generated from the inexhaustible Supreme.

Muṇḍaka Upaniṣad 1.1.7

At the end of the millennium the great Mount Meru may shake. At the time of partial devastation, the seven oceans may be disturbed. But the saintly persons, being resolute in purpose, are never disturbed.

Cāṇakya Paṇḍita

The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one's guardian or master, full self-surrender, and humility.

Śrīla Sanātana Gosvāmī
Hari-bhakti-vilāsa

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